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THE
FOUR GOSPELS,
AND THE
ACTS OF THE APOSTLES.

WITH
EXPLANATORY NOTES

BY
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P R E F A C E.

I FEAR that the first thought of those who may see the title of this book will be, that I have attempted what has been abundantly done already; and that it will be followed by a feeling of some displeasure at the addition of another superfluous work, at best, to the large stock with which the world is encumbered.

But I hope that further consideration may shew that there is no book which exactly attains the object I have had in view; and that that object may be held to be one of some importance.

These Notes are intended for reading to households, and for the use of the middle and lower classes. They are meant to be explanatory of difficulties: simply in the sense of pointing out, in full and popular language, the ordinary and received meaning of such words and passages as persons of those classes *need* to have explained.

The principle on which to do this—what to set down and what to omit—has been founded on many years' experience in Sunday School teaching. What has appeared to be proper matter for question and answer, as regards explanation, in an intelligent upper class in a good Sunday School, I have thought suitable for exposition in these Notes.

It is not that the Sunday Scholars, or the ordinary readers of the classes referred to, are *ignorant* of much that is here written; but that it may be of advantage to them in various ways to have it at hand, in plain and intelligible language.

I have not aimed at direct practical teaching; but such teaching is inevitably involved to some, though not to a very great extent, in any attempt at explanation.

So limited, however, I trust that such a publication may not be thought unsuitable for a layman to venture upon. It may indeed be thought that the absence both of full practical application, and of much of the deeper, wider, more mysterious and more spiritual meanings of the sacred text, leaves, in many cases, but a cold, dry, inadequate *residuum*. I can only reply that that larger field is unexhausted and inexhaustible; that it is for those to cultivate it whose profession and studies give them the proper authority to do so; and that simple readers will be then best fitted to benefit by that more advanced teaching, when they have a clear hold of the primary sense of the records with which it deals.

I have not gone beyond the Four Gospels and the Acts, for various reasons. My original purpose was to contribute what might be serviceable at family prayers. On such occasions it is customary to select, for reading, some part of one of the Lessons of the Day; and as those Lessons always include a Chapter of the Gospels or the Acts, they seemed sufficient for the object in view. I doubt indeed whether there is not much in the Epistles which is insusceptible of that *kind* of simple explanation which I have here attempted. This may also be the case with some parts of the Gospels; but I think they are very few.

I have seen it objected to similar Commentaries to this, that the references from one part to others are too numerous and inconvenient. I fear these Notes may be, more than others, liable

PREFACE.

to this observation. But it seems to me quite unavoidable, if the object in view is to be attained: that of enabling the reader to read any Chapter with a full and detailed explanation. The Gospels in particular so abound with passages frequently repeated, sometimes with, sometimes without slight variations, and Scripture generally is so entirely to be illustrated from itself, that unless the notes were full of the most tedious repetitions, there seems no way of escaping the inconvenience in question, such as it is.

One work I feel bound to mention, the Commentary on the Gospels of the Bishop of Lichfield and Archdeacon Hale. Its general scope certainly seems nearly the same as that of these Notes; and the Preface to it I might almost adopt as my own. But, without in any degree challenging a comparison on the score of merit, to which I could not for a moment pretend, I think (besides that I have included the Acts of the Apostles, which they have not done,) it will be found that these Notes are more verbal and minute than was consistent with the design of the eminent writers whom I have referred to.

The statement, that there is no good English work precisely similar to this, has not been made without some enquiry. Nevertheless, I cannot but feel some apprehension that I may be mistaken. If so, may this go the way of all useless books. But if I am right—if I have at all succeeded in attaining the object at which I have aimed, and if that object is of any importance,—I may be allowed to hope that such benefits as the book may be fitted to confer, may be fairly diffused among those for whom it has been written.

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The Notes simply containing a reference, as 'Matt. v. 3,' indicate that the passage referred to is identical, or very nearly so, with the one to which the note is appended. 'See note on,' &c. signifies that while the passages are not identical, the note on the one illustrates or explains the other in some degree.

THE GOSPEL ACCORDING TO ST. MATTHEW.

CHAPTER I.

1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat;

and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

CH. I. 1. 'The book of the generation of Jesus Christ,' means the book (namely, this Gospel) which gives an account of the manner in which Jesus Christ, according to the flesh or His human nature, was descended and born. He is the Son

of God from everlasting; but when He took our nature upon Him, became man, to live and die for us, He was born as is described in this book.

'The son,' that is, He was *descended* from David, and David from Abraham.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on

these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

17. The several 'generations' are marked by the several persons given in this list, in the direct descent from Abraham to our Lord.

'The carrying away into Babylon,' that is, the time when the children of Israel were carried away captive to Babylon, as recorded in the Old Testament.

18. 'On this wise:' in this manner.

'Espoused:' engaged to be married, betrothed.

'Of the Holy Ghost:' by His blessed influence.

21. Here it is said that our Lord Jesus was so called because He should save His people from their sins. This is from the meaning of the word 'Jesus' in the Hebrew language, which is Saviour. In the 16th verse it is also said that He is called Christ. In the Greek language this is a word that means Anointed, and He is so called as being our Lord or

King, and also Priest, because kings and priests, among the Jews, were anointed with oil when crowned or consecrated. Thus 'our Saviour and Lord' are in English the very same words as Jesus Christ in the Greek and Hebrew.

22. 'The prophet,' namely, Isaiah (vii. 14).

'That it might be fulfilled.' It was done because it was so willed, in the everlasting counsel of God: but God having so purposed it, He further inspired the prophet Isaiah to foretell it, and it was, therefore, in respect of that prophecy, certain to happen so as to fulfil it, as all the prophecies of Scripture either have been or will be accomplished.

23. Emmanuel is a Hebrew word. 'God with us;' that is, Christ who is so named, is God, God the Son, made also Man, so that He was 'with us,' on earth,

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER II.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was trou-

a man among men; as St. John says (i. 14), 'The Word was made flesh, and dwelt among us;' where see the note.

'Interpreted,' put into English.

Сн. II. 1. This Herod was a Jew, allowed by the Romans to reign over Judea, but under their control.

These 'wise men from the east' were natives of some of the countries in Asia, eastward of Judæa; and it is plain that both the revelation to them of the birth of Christ, of who He was, and that they were to worship Him, and the manner of it, by the leading of a particular star, which was shewn to them, and which stopped over the house where He was, were miraculous. This is the event which is commemorated in the Church by the name of the Epiphany, which means the shewing or manifestation of Christ, namely, to the Gentiles: for the knowledge of the birth must have been spread among the eastern nations from whence they came, by these wise men.

2. Christ had been revealed to the wise men by the name of 'King of the Jews,' which was His name in the prophecies. Our Lord is a heavenly, or spiritual King over men's souls, as being our Lord and Master, whom we are to

bled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had

follow, and who came to establish a spiritual kingdom upon earth. The mistake of the Jews was that they supposed Christ was to be a great earthly king, who was to reign in splendour, and to give them again an independent kingdom, free from the dominion of the Romans.

'His star,' as being the star which was ordained by God to lead them to the place where He was.

3. Herod and all (the people of) Jerusalem were 'troubled,' or amazed, because of the miracle that had brought the wise men; and the king in particular, because he feared that the *kingdom* to which they referred meant the earthly kingdom over the Jews of which he, Herod, was possessed, and of which he thought Jesus was to deprive him, instead of His heavenly kingdom, as has just been explained.

4. The 'scribes' were those who had charge of the books of the law of Moses.

'Where Christ should be born:' where it was expected, according to the prophecies, that He would be born.

5. 'The prophet,' Micah (v. 2).

6. 'The princes,' here means the chief places.

'A Governor,' namely, our Lord.

privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed

into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he

8. 'The young child,' Jesus. It was a false pretence of Herod's that he wished to worship Christ, whereas he wished to destroy Him. He said it in order to induce the wise men to tell him truly where He was, which they would have done had not God 'warned them in a dream,' not to do so (ver. 12).

11. 'Frankincense and myrrh' are precious spices of the East. These gifts were offered to do honour to Him who received them, according to the manner of those nations.

15. 'That it might be fulfilled:' see note on i. 22.

'The prophet,' Hosea (xi. 1). These

words were meant in the first instance of the children of Israel, and their deliverance out of Egypt; but, as is often the case in the prophecies, they had a second and further meaning, which is referred to here,—that of our Lord being taken into Egypt and returning from thence.

16. 'Mocked of,' or by, 'the wise men:' that is, that his commands to them (ver. 8) were disregarded by them.

'The time,' namely of the birth of Christ, which he had asked of the wise men (ver. 7). This slaughter of the children, among whom Herod thought the infant Saviour was sure to be, is that which is

had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother,

commemorated by the Church on the third day after Christmas Day, as the Day of the Innocents.

17. See Jer. xxxi. 15. 'Rama' signifies Bethlehem; and 'Rachel' means the name of a Jewish mother.

22. Archelaus, son of Herod, was cruel as his father was.

Judæa is properly the southern part of the Holy Land; and Galilee is to the north.

23. See what was said on ver. 15, about the twofold meaning of the prophecies in the Old Testament. The same applies to passages in the Old Testament which are not what are commonly called prophecies, or the foretelling of future events, but things said of holy men of old, who were types, or likenesses, according to the counsel of God, of our Saviour, as are these words here, which were said of Samson, who was a type of Christ as a deliverer: Judges xiii. 5. In that passage 'a Nazarite' does not mean, as Nazarene here, one belonging to the

and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

1 IN those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was

city of Nazareth, but one consecrated to God from his birth, and who, therefore, according to the rule of the Jews, was not to be shorn.

CH. III. 1. John, who was sent by God as the forerunner of Christ, and to prepare the people, by his preaching, for His coming, was surnamed Baptist because he was commissioned to baptize our Lord.

2. The kingdom of heaven here, as in most places of the New Testament, signifies the spiritual kingdom of Christ (see note on ii. 2), or the establishment of the Gospel, and the Christian Church, upon earth, which was now 'at hand,' inasmuch as Christ was immediately about to begin His ministry and work upon earth. To be prepared to hear Him, the people were to 'repent,' and leave off all such sins as they knew even by the light of nature to be sins. Their minds would thus be fitted to receive the new doctrines of the Gospel.

3. 'This is he,' namely, John the

spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

Baptist. 'Esaias' is the Greek name for Isaiah: see Is. xl. 3.

'Make his paths straight,' that is, prepare the people for His coming, as just explained. It is a comparison taken from making a road.

4. The dress and the food of John the Baptist are mentioned to shew that he led a severe and self-denying life.

5. 'Jerusalem,' that is, the people of Jerusalem.

6. 'Of,' that is, by, him.

7. The Pharisees and Sadducees were sects, or parties, among the Jews. The former were learned men, and careful in observing the outward rules of the Law of Moses; but they were proud, hypocritical, and neglectful of the poor, whom they ought to have taught. See Matt. xxiii.

The Sadducees were opposed to the Pharisees. Their distinction was that they did not believe in the resurrection from the dead, nor in the existence of angels and spirits. See Acts xxiii. 8.

These persons, probably, came to be baptized by St. John rather from a sort of curiosity than any thing else, and were not in a right state of mind for it: wherefore he receives them with a rebuke.

'Vipers,' is a strong expression of reproach.

In this and the two next verses, he tells them that they were not to rely, as

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is

they did, upon their being children of Abraham, that is, belonging to the Jewish nation, the chosen people of God. These persons, according to a common error of the Jews, thought that this, and their doing certain outward things, or being baptized by St. John, would be enough to save them from 'the wrath to come,' namely, the punishment which he announced to the people as being about to be inflicted on the wicked by the Lord in His wrath. St. John, knowing that they were not come from the right motive, asks who had warned them, or what had disposed them, to come? and tells them that God could at any time, as He had made Adam from the dust of the earth, raise up a people from the stones, whom He would regard with favour, and therefore who would be as new 'children unto Abraham,' or as the Jews were; by which they were to understand that they were not for ever, and without any reference to their own conduct, to be God's people, but might be, as they were, cast off by Him for their sins. And he warns them that their only course to avoid the 'wrath' of the Lord, was to 'bring forth fruits meet for repentance,' that is, to do such things as repentant sinners ought. 'Fruits:' see note on ver. 10.

10. In this verse men are likened to trees, and their works or behaviour to

laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize

the fruit of the trees. The 'axe being laid unto the root of the trees,' means that it was in readiness to be used in cutting down any that were to be cut down. It would be bad and barren trees, or such as had bad fruit, which would be thus cut down. It is thus a figure or comparison, by which is meant that at the time the Baptist was speaking, the coming of Christ was at hand, which was to be a trial of all to whom His Gospel was to be preached, whether or no they would receive it. For those who would not receive it (signified by those who 'bring not forth good fruit') was the punishment of hell appointed, as 'fire' consumes unserviceable trees.

11. To 'baptize unto repentance,' means to baptize, and, at the same time, call on the people to repent, so as to be prepared to listen to the new teaching of the Gospel, of which this baptism of John was to be the sign or pledge. 'He that cometh after me' is Christ, of whom John was the forerunner: and 'whose shoes I am not worthy to bear,' means 'for whom I am not worthy to do the least thing,' as being so much beneath Him. It is not meant by this verse that the baptism of water was not to be continued under the Gospel, as we see by many passages, where Christian baptism is mentioned (Acts viii. 38; x. 47; xxii. 16, &c.). Upon the coming of Christ the grace of God's Holy Spirit was to be given to all believers in the Gospel to enable them to live according to God's will; and the proper channel by which that grace is conveyed is the Sacrament of Baptism. This passage appears to point out the

you with the Holy Ghost, and *with fire*:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from

difference between this, the Christian baptism, and that of John the Baptist, by which that gracious gift was not conveyed. To 'baptize with the Holy Ghost,' means to convey or impart the Holy Ghost. The words, 'with fire,' may refer to the 'fiery trial' (1 Pet. iv. 12) of persecutions to which all the early Christians became liable, at and in consequence of the baptism which made them Christians, and which is thus said to baptize them with fire. These persecutions have ceased; but it remains true that self-denial and thankful resignation under affliction, which may be compared to fire, are commanded to *all* Christians.

This passage, however, may perhaps not refer immediately to Holy Baptism, but to the descent of the Holy Ghost upon the disciples at the day of Pentecost (Acts ii.): which St. John would describe as 'baptizing with' (or imparting) 'the Holy Ghost,' 'and with fire,' alluding to the 'cloven tongues like as of fire' which 'sat upon each of them.'

12. Here mankind is likened to corn that is winnowed: he 'whose fan is in his hand,' is our blessed Lord: the 'floor' is the world, which is God's possession: the 'wheat' means the good: the 'chaff' the wicked: the 'garner' is heaven, and the 'unquenchable fire' that of everlasting punishment. It is a figure, or kind of parable, to which the work of Christ, as the Judge of mankind, is likened. A 'fan' is an instrument to winnow with, and the verse refers principally to the Day of Judgment, when the world, that is, they who have been in the world, will

Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the

heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted

be divided ('purged') into the two classes of good and bad, as wheat is separated from chaff, and the good gathered into heaven, while the bad are cast into hell. But the verse may also be understood of what Christ was about *then* to do, while on earth. For at that time also the world was to be tried, as corn is, and the good, who would follow His teaching, separated from the bad who hardened themselves against it; and so they were to be *prepared* for their final doom at the last day.

14. 'I have need,' inasmuch as ordinarily he that had the higher commission from heaven, as our Lord was higher than John the Baptist, would be the one to baptize, and not to be baptized. By this verse John seems to have known in some measure, or believed, who Jesus was; but he does not appear (see John i. 33, and note) to have been fully enlightened concerning Him till he baptized Him.

15. By saying these words, and by submitting to the rite of baptism, Jesus teaches us the duty of observing the Christian ordinances. He, who could Himself have no need of the baptism of John, yet in doing so did a part of His 'fulfilment of all righteousness,' that is, of His complete accomplishment of the work which He had undertaken; of which one of the most important parts was the example which He set us to follow. He teaches us

therefore to observe all such ordinances, and especially that of the great Sacrament of Baptism; of which, indeed, this act of our Lord is to be considered, if not the actual institution or appointment, at least the announcement or prefiguring. He shewed thereby that water was in Baptism to be 'sanctified to the mystical washing away of sin,' which is said in our Baptismal Service to have been done by God when our Lord was baptized, as we here read.

16, 17. In these verses we should observe how clearly manifested are the Three Persons of the blessed Godhead, whom we worship as the Holy Trinity. The 'voice from heaven' is that of God the Father; God the Son, the Son of man, is baptized; and God the Holy Ghost descends as a dove (either in the outward form of a dove, or in manner like a dove, gentle and gradual; in either case significant of the gentle influence of the Holy Spirit of God,) and lights upon Him.

CH. IV. 1. 'Of' in both places of this verse means 'by.' The 'spirit' is the Holy Spirit, who moved Him to go.

2. It was by a miracle, by a miraculous exertion of His divine power, that our Lord enabled Himself to abstain from food for so long a time, so that when afterwards 'He hungred' it was

forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

that He allowed Himself to return to the ordinary state of the human nature which He had taken.

3. Satan ('the tempter') made use of the state of hunger in which our Lord was to tempt Him *by* it, as that side on which His human nature would be weak, from the bodily desire for food.

4. 'It is written,' namely in Deut. viii. 3, where Moses is speaking to the Jews of the manna sent to them as food from heaven. The meaning is, partly, that not only is man fed by bread produced in the usual way, but that sometimes God will feed His people miraculously, as the Jews were by the manna, and as Christ, who is in a far higher sense the Holy One of God, was supported miraculously for forty days without food. But the more important meaning is, that the life, not of the body, but of the soul of man, is nourished and sustained by the word of God unto everlasting happiness; and that, in comparison with this, earthly food and the life of the body are as nothing. The soul being *alive* means its being in a healthy state, in a state of salvation. And thus our Lord means to say, that inasmuch as by becoming man He had humbled Himself to a condition in which He was entirely submitted to the will and command of the Father, and inasmuch as His duty at this moment was to be sub-

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the

ject to hunger till it should please His Father to remove it, it would have been wrong, contrary to the rule referred to in the text which He quotes, that He should exert His *divine* power to remove His hunger by His own will. It is to teach us, as no doubt one main object of the whole of this mysterious temptation was, the duty of entire submission to God; and that thereby, whatever may become of the body, the soul will by God's grace attain to eternal life.

5. 'The holy city,' Jerusalem.

6. 'It is written,' Ps. xci. 11, 12. This is said by the Spirit through David of the righteous generally, and may be understood in a special sense of our Lord, as spoken prophetically.

7. 'It is written,' Deut. vi. 16. Our Lord, as a man, (in which nature He is speaking,) could only have been saved from destruction, had He thrown Himself down from a great height, by a miracle; and He means that it would be tempting God, that is, calling upon Him needlessly to exert His special power, to require such a miracle to be done.

8. This exhibition of 'all the kingdoms of the world' seems to have been a kind of miraculous vision, by which all, or at least a great number, of the kingdoms of the world were brought into view together.

kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he

came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

9. It here appears that power over all these kingdoms, which Satan shewed to our Lord, was given to him to dispose of. Of course the supreme power over all things is in God alone. But we may suppose that the particular power which Satan is in this verse described as having, may have been given to him for the time, in order that he might complete his temptation of Christ, which it was in God's counsels that he should do, by the natural feelings of ambition and love of glory, as before he had made use of the bodily appetite of hunger. Besides which, we must remember that Satan is elsewhere called 'the prince of this world' (John xiv. 30); namely, because this world is, in its present condition, a fallen and corrupt thing, and evil is more powerful in it than good, and in this sense 'the world' is often used in the New Testament. And so especially all earthly power and greatness is evil and of the evil one, unless God's blessing is brought upon them by their being used according to His will, and for His glory and the good of mankind; the same being also true of all outward things which are

evil, not in themselves and as God made them, but as man will use them (from his own sinfulness) except in so far as God's grace otherwise disposes him.

10. 'It is written,' Deut. vi. 13.

12. 'John,' the Baptist.

13. 'The sea,' or lake, of Tiberias or Galilee; between the two tribes of Zabulon and Nephthali, in Galilee the northern part of the Holy Land.

15. Galilee seems called 'of the Gentiles,' because many of its inhabitants were not Jews, but Samaritans and other mixed people, who came there after the ten tribes were carried into captivity.

16. The 'light' here meant is that of the coming of Christ and His Gospel, according to which we are to live. We should direct our souls according to this light, even as the light of the sun directs our bodies. 'Darkness' means the natural state of men, of ignorance and misery, when without that light; and it is called the darkness or 'shadow of death' because the soul has no true life except when living in and according to this light. See note on John i. 4, 5.

17. See note on iii. 2.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son of* Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all

manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

CHAPTER V.

1 AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit:

19. 'Fishers of men' means those (namely the apostles and preachers of the Gospel) who were to bring men into the Church of Christ, wherein they are likened to fishermen drawing fishes into a net. The Church is elsewhere compared to a net (see xiii. 47, and note).

23. 'The kingdom,' namely, of heaven.

24. See note on viii. 16.

25. 'Decapolis,' a district so called, containing ten cities, which is the meaning of the word in Greek.

CH. V. 3. There is no great difference between the terms 'meek,' (ver. 5) and 'poor in spirit.' They both mean 'humble,' 'lowly,' 'unresisting,' or the like; as is elsewhere said 'of a meek and quiet spirit' (1 Pet. iii. 4). Of the latter it is said that 'theirs is the kingdom of

heaven:' that is, they have or will have everlasting life. Namely, if they have unto the end the true Christian poorness of spirit or lowliness, arising from faith in Christ, from love of Him and following His example, such will be their reward. Of the meek it is said that they shall 'inherit' (possess) 'the earth;' not, of course, that the meek were always to have great earthly possessions; but that they who have the true Christian meekness, shall have what is far the best earthly happiness, a calm and contented mind, which would be true even of heathens, and the 'peace of God which passeth all understanding' (Phil. iv. 7), which can be said only of Christians.

We might also understand 'poor in spirit' to mean those who from a religious mind would in itself prefer poverty

for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn : for they shall be comforted.

5 Blessed *are* the meek : for they shall inherit the earth.

to riches ; poor in spirit, mind, or intention. See note on xix. 21.

4. In this and in all the many passages of Scripture which speak of the blessedness of sorrow, it must not be understood that the *mere* fact of pain and grief brings with it a necessary blessing, or that sorrow is necessarily a mark of God's favour. Grief and pain are no doubt often sent as a punishment, and if repined at they have but a hardening effect upon the heart. And if sorrow alone were blessed, how could we be thankful for the countless pleasures and comforts which the Almighty showers upon us ? It is only if rightly used, and accepted gratefully as being in some slight degree like to the sufferings of Christ, that sorrow is blessed. Both pleasure and pain are blessed, if used as they ought to be, to make us better, and to bring us nearer to God. But still it can hardly be doubted by those who read the Bible, that, as the general rule, greater blessings, and greater benefit to our souls, are to be derived from sorrow than from joy ; inasmuch as we are so far more like unto Christ as He was on earth, and their proper effect ought to be to turn our thoughts more from this world to heaven. Sooner or later sorrow comes to all, though to few perhaps does it come in greater measure than happiness does. But if there were such a thing as a whole life without a single grief, it can hardly be thought that the man who should thus live could duly prepare himself for heaven.

We must carefully observe what has been said above, that no blessing either here or hereafter will attend upon sorrow, unless we learn from that sorrow to be more humble, more patient, more self-denying, more gentle to others,

6 Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed *are* the merciful : for they shall obtain mercy.

more thoughtful of heaven. It is a dangerous mistake into which some, particularly among the poor, seem to fall, that they will of course obtain heaven after their death, as a recompense for their constant privations and toils here. It will indeed be so if they have so used these privations and toils as to fit themselves more and more for heaven ; otherwise it will not be so any more than the pleasures and comforts of the rich will lead them to heaven, if they use them selfishly, instead of for the glory of God, and the good of mankind.

6. 'Hunger and thirst,' that is, have a strong desire for it.

'Filled,' namely, with righteousness, by the grace of God.

7. 'The merciful,' that is, towards their fellow-men. 'They shall obtain mercy,' namely, from God at the last day. The meaning of all these texts is, not that any one of these virtues or graces, to which the blessings are promised, is *alone* what will bring the blessing down. We are bound to obey God in *all* things. But it means that there is a particular connexion between each grace here mentioned and the blessing which follows it ; so that not only no one who is unmerciful towards others can have any hope of having mercy of God at the last day, but his being merciful does in a special manner tend to incline God to be merciful towards him ; and so in the other verses. These verses also *suppose* that he who has *one* of these graces will also have the rest in some good measure ; and so his soul will be such as God, for Christ's sake, will accept. As indeed it must be : for true Christian graces can only be when the *heart* is right, and when the heart is right it must needs produce, not one

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

grace only, but in some measure *all*. (See notes on ver. 17—19.)

8. 'See God,' namely, in heaven.

9. 'Peacemakers,' who make peace between those who are at strife.

'The children of God,' that is, those who, in a special sense, are in His favour.

10. 'The kingdom of heaven' here means everlasting life.

In this, and in the next verse, we must observe that the blessing is only promised when the 'persecution,' and 'reviling,' and 'evil-speaking' is 'false,' or undeserved, and 'for the sake' of Christ. Persecution in itself is evil; and it is only when it is for the sake of Christ that it is a cause for rejoicing. See note on ver. 4.

13. The disciples are likened to salt in this way: that as it is salt alone which can make some kinds of food good to be eaten, so it is the Gospel alone, which those disciples were to preach, and the example of living according to it which they were to set, which can purify the people of 'the earth' from evil. Our Lord, therefore, teaches them here that they must carefully preserve their faith and purity, without which they would be as useless as salt would be without its savour or saltiness. 'Wherewith shall it be salted?' that is, 'how can the saltiness of the salt, when once lost, be restored to it?'

14—16. They are also likened to a

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

strong light that shines far around, and to a city on a hill, because they were to bear so prominent and public a part in preaching the Gospel. And it is more especially those, who are placed by God's providence in positions of great importance and influence, who are here told to let the light of their good lives be seen by all around them. But the command in v. 16, is always understood to be addressed to all men; and the general meaning of this, and of other like passages (as 1 Cor. x. 32; 1 Pet. ii. 12, &c.) is, that it is the duty of all men to set a good example in their lives. There is no disagreement between these passages and those others (Matt. vi. 3, &c.) in which we are told to do good actions secretly. For, in the first place, it is easy to see that a general good example, of a regular, a pious, an active, a sober, an earnest, and a charitable life may be set, while a vast number of deeds of mercy to others and of self-denial to ourselves may be daily done, of which the world does not know. And, in the next place, those parts of the Gospel which speak of secret good deeds may be, in a very important sense, understood as so many parts of Scripture are to be of the *spirit in which* the deeds are done. In this sense it is true of all actions without exception, that we should do them, not unto men, nor with the *desire* of being seen and applauded by men,

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come

to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least com-

though it may be right, for the sake of example, that they should be so, but with the single desire of pleasing the Almighty; and not only without the desire of being seen by men, but *with* the wish *not* to be seen by them, except in so far as it may tend to the glory of God and the good of men. It is not wrong to be pleased with having a 'good report' (1 Tim. iii. 7) among men; but it is not to be our *object*, and we should wish to deny or mortify our natural desire of fame by withdrawing particular good actions from observation.

In ver. 15, a 'bushel' means a kind of vessel used to measure with, which might be put over a light so as to hide it. The meaning of the verse is, that as candles are meant to be seen, so that men may guide themselves by their light, so one use of good actions is to be seen and followed by other men.

In ver. 16, 'your light,' means the light of your good lives and actions. Those who see them ought for them to 'glorify' God, as it is through His grace and power alone that they are done.

17, 18. Here it is to be noted that much of the ceremonies and particular observances, ordered in the Law of Moses (here called 'the Law and the Prophets,' which is a general description of the Old Testament, of which the Law of Moses, and God's dealings under it, were the most important part), was to be done away with when the Christian religion was established (see note on Acts x. 11—16); but these were not the really important or essential parts of that law. All the rules given in the Old

Testament for righteousness of life, apart from those particular ceremonial observances, are still in force under the Gospel as being, in fact, part of the everlasting law of God; and it is *these* which our Lord says He was to 'fulfil,' or to enforce, and not to 'destroy.'

'One jot or one tittle,' means the least point, namely, of this *moral* part of the Law of Moses, which was to remain in force (not to 'pass from the law') 'till all be fulfilled,' that is, till the end of the world.

There is a further important remark to be made. The Law of Moses contains chiefly instructions about men's outward actions, and speaks of rewards and punishments in connexion with those outward actions. The Gospel, as was prophesied even in the times of the Old Testament (as Jer. xxxi. 33), refers to the inward feelings of the heart (see note on next verse), from which, indeed, the actions will necessarily proceed, and which are the only ground upon which they can have any value. A man may have the outward actions, or the appearance of them, without the inward feelings; but if he really has the inward feelings, he must have the outward actions in so far as he has the opportunity of doing them; for if he has not his feelings are unreal, and do not, in fact, exist. In this sense the Gospel is, as is here described, the 'fulfilling' of the Law of Moses, inasmuch as it *supplied* what was wanting in that law, by shewing that *outward* obedience to all that it commanded was of no use, unless done from right feelings and motives.

19. In this verse we are reminded of

mandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That

that saying of St. James (ii. 10), 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' Both passages refer to *wilful* 'breaking' of God's 'commandments,' to wilful sin, as is evident from our Lord saying not only that such a person breaks the commandment, but 'teaches men so,' which shews that it is done deliberately. It is always considered that sins of infirmity, that is, such as a man falls into without *willing* to sin, from the weakness of human nature, if a man has *only* such and strives against them too, so as to resist them better and better as he grows older, are consistent with his being in a state of salvation; but not so he that sins wilfully, even in small particulars. For, with regard to wilful sin, we must consider that in the sight of God the great question about men is, not whether this or that commandment is observed, but whether the love of Him is the great, ruling principle in the heart. According to this is what has just been said, that the Gospel made the Law of Moses perfect, or 'fulfilled' it by requiring that obedience to particular laws should be from right feelings, namely, from the love of God, which is the only right feeling or motive. He who has this true love, or in so far as he has it, cannot sin wilfully, even in the least of God's commandments; nor can he sin sins of infirmity without true and hearty repentance. In so far as he does otherwise, he has not this love; for instead of loving God with his whole heart, there is something else in his heart, namely, that for the sake of which he breaks the commandment, which he loves better than God; and he therefore breaks not only the particular small commandment, but the great com-

mandment of all, to love God with all the heart. Such a person, therefore, even if his outward sin relates only to 'one of these least commandments,' shall be 'the least in the kingdom of heaven:' that is, under the Gospel, in the Church of Christ, he shall be reprobate and condemned.

21 ¶ Ye have heard that it was said by them of old time, Thou

mandment of all, to love God with all the heart. Such a person, therefore, even if his outward sin relates only to 'one of these least commandments,' shall be 'the least in the kingdom of heaven:' that is, under the Gospel, in the Church of Christ, he shall be reprobate and condemned.

The 20th verse further explains the former ones. Our Lord does not mean 'Ye must do as the Pharisees, who keep the whole law;' but 'Ye must keep the whole law, and *therefore* ye must exceed their righteousness:' for that the Pharisees (who were very learned and accurate about the Law of Moses, but much given to pride and self-righteousness) did not in truth keep the whole of the essential parts of the law, as above explained. He means that whereas they lived in all respects according to the outward rule of life given in the law, while their hearts were full of secret pride and wickedness, the righteousness of a Christian must be of a quite different and superior kind. What that is has been pointed out as that which marks the difference between the Law and the Gospel; and our Lord proceeds to set it forth in the remainder of this chapter, which is to shew us how not only the several actions commanded in the Law are to be done, but the feelings of the heart from which those actions spring, must be right and pure; otherwise the actions are of no avail.

21. 'They of old time' are the Jews under the Law of Moses. This saying referred to the sixth Commandment, which the Jews, as above stated, understood only as forbidding certain outward actions, whereas our Lord tells them that it ought to be understood

shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there re-

as in its spirit equally forbidding all feelings of unreasonable anger, all hatred and all malice.

22. The word 'Raca' is one of strong reproach in the Hebrew language. The expression 'Thou fool,' which in our language does not appear so strong as to deserve what is here said of it, means an expression among the Jews of the greatest possible abhorrence. The words 'folly' and 'fools,' as may be seen often in the book of Proverbs (x. 18, 21, &c.), mean in Scripture not only what we mean by them, but wickedness and impiety against God.

The 'judgment' and the 'council' mean lesser and greater degrees of punishment upon earth; the 'judgment' meaning that of an inferior Court of Justice, and the 'council' meaning the Supreme Court. The verse generally means that all causeless anger, and injurious feelings, and words against others are wrong, and therefore exposes him who is guilty of them to punishment, while he who is guilty of them in a high degree, and who has *lasting* feelings of hatred, (which is signified by the words, 'Thou fool,') is in danger of everlasting misery.

23, 24. The 'gift' means the offering or sacrifice to God, such as they were in the habit of bringing and placing on the altar. Our Lord here teaches that it is especially wrong

memberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou

to have bad feelings against others when we are engaged in religious services; and that till we have got rid of them we are not fit to take part in such services; according to which it is that we are warned not to come to the Holy Communion if we are not in charity with all men.

'Hath ought against thee' means, is not friends with thee.

25, 26. These verses describe a man going to law with his opponent before an earthly judge ('in the way with him'). Our Lord does not mean that it is always wrong to do so, but it is a general counsel to us to be reconciled whenever it is possible. It also teaches us that those who go to law are very likely to be blinded by their feelings of pride and selfishness, and to be *in the wrong*, in which case our Lord holds out to them the fear of earthly punishment, of being cast into prison, and, being kept there till they have paid, as a warning to them to be reconciled in good time.

Perhaps we may also take it in a general sense as a kind of parable addressed to the unforgiving, warning them that if they continue so they will be punished by God the heavenly 'Judge.' In this sense the 26th verse would mean *everlasting* punishment, as sinners in the world to come, under punishment, will never be able (even if

shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

they had the will) to pay 'the uttermost farthing,' or any part, of the debt they owe to God's justice.

In this meaning, we need not look for an exact application of all the circumstances of the parable, such as the officer, &c. ; according to the general rule about parables, which is that they are stories of earthly things with a spiritual meaning, but in which *all* the circumstances need not have such a spiritual meaning, as they are sometimes put in only to give the form of suitableness and likelihood to the story itself.

27, 28. In these verses, as before, the lustful desire or intention is shewn to be forbidden by the Commandment, as well as the outward act.

29. The meaning of the word 'offend' in this and the next verse, as often in the New Testament, is, 'lead into sin.' If there were no other way of avoiding a sin to which the use of any of our limbs tempts us except literally to cut it off or pluck it out, it would be our duty (and much better, as it is said 'it is *profitable*,') to do so. But this can hardly ever be the case ; and we may understand our Lord to speak in this

30 And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement :

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that

way, according to the strong figurative usage of the language of the Eastern people among whom He was, signifying thereby that we ought to *abstain from using* the members of our bodies which He mentions, *in the way* which we find tempts us to sin. Thus if we are tempted to sin by the sight of any thing, we ought if possible never to allow ourselves to see it ; and in the same way of any use of our hands, feet in going any where, &c.

31. 'It hath been said,' namely, in the Law of Moses, which allowed of divorce without reasons being assigned. Our Lord tells the people that this was no longer to be allowed, and that divorce was to be restrained to one single reason ; according to the general rule of the Gospel as compared with the Law, that it was to set a higher and purer standard of conduct.

33—37. It is not understood that our Lord here forbids the use of oaths on solemn occasions, (see as one instance, the example of St. Paul, 2 Cor. xi. 31,) as in Courts of Justice ; but that all kinds of swearing are forbidden in our common conversation one with another.

it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne :

35 Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

To 'forswear' oneself, is to break an oath. 'Perform *unto* the Lord,' inasmuch as all oaths are made to God.

The particular instances which our Lord gives are meant to shew that *whatever* thing a man swears by (and the things mentioned are those which were in use among the Jews), it is wrong, inasmuch as all things whatever are God's creation, and should therefore be regarded with solemnity when mentioned in connexion with His name as in an oath ; shewing, as was said above, that an oath is for solemn occasions only, and not for common conversation.

'Heaven' and 'earth,' He says, are both under God's power ; the one His throne where He dwells, the other His 'footstool,' that is, subject to Him. 'The Great King' is also God, whose holy city Jerusalem was. 'For thou canst not make one hair white or black ;' pointing out, that the head, like all other things, is not in our power, but in God's ; and so not to be lightly regarded, and as if we could do as we would with it.

38. This saying is taken from the

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

39 But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Law of Moses (Exod. xxi. 24, &c.). That law rightly provided that a man doing an injury should suffer as much as he inflicted ; as, if he wilfully caused the loss of another man's eye, he was to lose his own, &c. ; and this has been always required by the law in other times and countries, though generally in a different manner from what it was by the Jewish law, as by imprisonment, by a fine in money, &c.

39—42. These verses are not understood to mean that it is wrong to obtain redress at law for an injury done to us, nor that a man is bound to allow himself to be attacked without self-defence ; nor to let his property be taken from him, nor to give it to any one who may ask him. It is clear that society could not go on in this manner ; and in the sixth chapter of the first epistle to the Corinthians, when going to law is spoken of, it is not condemned, though the disciples are advised to abstain from it if possible ; but they are told to leave Christian judges, and not to go to law before unbelievers. But it is meant, partly, that what we ought all of us to endeavour to attain to, is the feeling that all that we have, our properties,

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that

hate you, and pray for them which despitefully use you, and persecute you ;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to

our comforts, even our bodies, are not to be loved or cared for in themselves, or for their own sakes, but as being given us by God, as it were in trust, to be used in doing His will. We ought to feel that we defend ourselves and protect our properties, not for our own pleasure, but because it is right to do so, and because we believe that the existence and arrangements of society, as we see them, are ordained by God and according to His purpose. It is indeed difficult to feel this fully, and it is probable that from human infirmity few persons, if any, do entirely attain unto it ; nor do we say that all are condemned who do not thus entirely attain. But we are bound to strive after it, and to endeavour to be ever more and more ready to give up all things if called on, for the sake of God and man.

These verses, then, as some others in Scripture which speak of outward actions, are chiefly to be understood of the *spirit* and *feeling*, which we ought to have in our actions. We are to strive to *feel*, as far as we ourselves alone are concerned, *prepared* to give up all things, and to submit to all things, even as Christ did, and His Apostles, who were called to do so ; though from God's appointment of human society it is not right that we should actually do so.

And this remark points to the further lesson to be derived from these verses. We have been speaking of the *feelings* with which we ought to look at the question of defending ourselves, and our properties, as regards the *things* themselves that are mentioned. But these sayings also teach us an important lesson with regard to our feelings *towards others*. So on the 39th verse we observe that we are not to resist

evil, or to punish others for doing us wrong, from any feeling of revenge, or to satisfy ourselves, but only, as was said before, because it is (when it is so) a matter of duty to do it : inasmuch as it is according to God's law that wrong-doers should suffer. When it is not a matter of duty to resist, we should submit even as Christ did. So also as far as we ourselves, personally, and others personally, are concerned, we should be willing to follow, literally, the commands of the 40th and two next verses, and to give up what is ours to them. We know that it is not right actually to do so, and that we must distinguish between different people, and not give or lend to all that ask of us ; for all are not worthy, and also, we are bound to use much of what we have in other ways. But still we should have the *feeling*, the feeling of readiness to give up all for the good of mankind, if called upon.

The 41st verse may be understood more exactly than the others, as it relates to doing kind actions, which we should endeavour to do to a greater extent than is absolutely required or expected of us.

In this manner the expressions in these verses may be explained. But in a general way, and without leaning upon the particular words, they teach us the duty of meekness, peaceableness, forgiveness, kindness, and liberality.

43—48. God did not command the Jews of old time to *hate* any man, even their enemies. God had chosen the Jews as His people, with the purpose among others, that they should execute His vengeance upon the wicked nations near them. But they were to destroy

rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even

as your Father which is in heaven is perfect.

CHAPTER VI.

1 TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites

those nations because they were God's enemies, not because they were their own, and they had not His authority for saying, 'Thou shalt love thy neighbour, and hate thine enemy,' which was a corrupt proverb that arose up among themselves.

It had never, however, been so plainly commanded before, that we should love our enemies, as it is here by our Lord. And it is to be observed, as it was in the former verses, that this *feeling* of love towards our enemies is *universally* commanded; it admits of no exception, and is to be literally observed. It does not mean that we can feel personal liking or attachment towards them, nor does it mean that we can at all times do kind actions towards them. We may often be obliged to abstain from such actions; to be severe towards others, and war is sometimes lawful. But whatever the outward actions may be, they should arise from no feeling but that of duty to God; and in all circumstances we should have the *feeling* of good will and kindness for *all* men, we should pray for them, and be ready, if possible, to do them good: and this in the attempt to come nearer and nearer to the perfection of God (ver. 48), though we can never attain unto it.

In ver. 45, 'to be the children' of God, means, to be *like* Him, as children are like their parents. The blessings of God in His natural works are alike to all.

46. 'If ye love them,' that is, them *only*. 'What reward have ye?' that is, what reward do ye deserve? what is the difficulty, and therefore the credit, of doing that?

47. 'Salute,' that is, be kind to. 'Brethren,' friends. 'More than others,' that is, more than men naturally do: which can deserve no praise.

'Publicans,' see note on ix. 10.

48. Men *cannot* be 'perfect' on earth: but our Lord means that we should *aim* at being perfect, even like God, and not be content without ever more and more nearly approaching to it. *Feb. 11, 1859.*

CH. VI. 1. See note on v. 14—16. The rule of secrecy in good works is always understood as specially applying to giving of alms.

'Otherwise,' that is, if such is your rule or motive, as before explained.

2. These 'hypocrites,' were the Pharisees and other leaders among the people of the Jews, whom, as we know (see xxiii. 13, &c.), our Lord charged with being hypocrites, that is, putting on a false profession and appearance of goodness. They made public announcement and display of their alms, which is spoken of as 'sounding a trumpet.' 'They have their reward,' that is, by this hypocritical and proud conduct they *do* get the reward they wish, namely, the praise of men, which is attracted by the outward appearance, of which alone the multitude can ordinarily judge; and

do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret;

they get *no other* reward, that is, no reward from God.

3. This is a proverbial way of expressing great secrecy.

4. 'Openly,' namely, at the Day of Judgment, if our lives have been throughout guided by the same spirit of humility and heavenly-mindedness.

5—8. It must be remembered that these verses are meant of the *private* prayers of single persons only. Public prayers of the assembled people, as in churches, have always been practised by Christians, and are commanded and exemplified in Scripture (Acts iv. 31; Heb. x. 25, &c.).

8. 'Your Father knoweth,' and therefore it is needless to repeat the same words over and over again, as the heathen did.

9. 'Hallowed,' means made or kept holy, which God, or the name of God, is, when He is revered and obeyed among men.

and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

10. 'Thy kingdom come,' may be understood in several senses, even as we see that 'the Kingdom of Heaven,' or 'of God,' is used in various ways in the Gospel. It means the establishment of the Gospel, and the Church of Christ, among men; and so we pray that this may more and more be done. It may mean also the influence of Christ as our King, in the heart of every one who uses the prayer; and, thirdly, it means the last coming of Christ to victory and judgment, for which we are told to wish (2 Tim. iv. 8; Rev. xxii. 20, &c.).

11. 'Bread' may be understood to mean all that is needful for the body.

12. This verse means the same as what we commonly use, though it is a little different in expression. 'Our debts,' means our trespasses or sins, so called because we owe an account to God for them; as 'our debtors,' means

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

those that trespass against us. It is *one*, though not the only, condition of our being forgiven by God, that we should forgive others.

13. It is not God, but Satan, who leads men into temptation. When, therefore, we pray to God not to lead us into it, we mean by that that we ask for His grace, which alone can preserve us from *yielding* to the temptation. We pray Him to keep us, or to lead us away, from the temptation. We do not indeed mean, nor expect, that we should have *no* temptation. That is impossible; and if it were possible it would not be good for us, inasmuch as to resist temptation is the only way to shew obedience to God. But we may rightly pray that the temptations may be diminished or kept from us as much as possible, when we think of our own natural weakness, which we fear may fail under them; though, on the other hand, when they *do* come, knowing that it is by God's permission that they come, and that His grace is stronger than our weakness, we should, as St. James says (i. 2), 'count it all joy.' It is the same as with pain and sorrow, which we may pray to be spared, but yet be even thankful when they come.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Further, when we pray against temptation, we mean that we pray that the temptation be not *excessive*, or more than we can bear, according to God's own promise through the Apostle (1 Cor. x. 13).

16—18. Fasting, or self-denial in respect of food, and on some occasions more than others, is also spoken of as a duty in ch. ix. 15; Acts xiii. 2; 1 Cor. vii. 5, &c. From the present passage it would appear to be a duty to which the command of secrecy especially applies.

19, 20. It is not the actual possession of great worldly wealth that is here forbidden, though it is dangerous (see note on xix. 21): but the 'laying it up,' that is, seeking for it, carefully and anxiously providing it, for its own sake, and for the sake merely of having and enjoying it for ourselves, without thinking of using it in the only right way, namely, for the glory of God and the good of men (see note on v. 39—42).

'Treasures upon earth,' may be more generally understood, not to mean riches only, but *any* earthly objects. Our Lord tells us that *no* earthly things are to be our *treasures*; that is, that though we may have them, and *like* and enjoy them, yet that we are not,

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of dark-

ness. If therefore the light that is in thee be darkness, how great is that darkness!

according to the common phrase (used also in Ps. lxxii. 10), 'to set our heart upon them.' Our real love and desire is to be for heavenly things, which is called 'laying up treasures in heaven.' Our Lord mentions here that one of them is perishable, the other eternal. This is not so much said as a *motive*, as our motive ought to be the love of God: but as an *encouragement* to us to do so.

21. This verse explains the word 'treasure,' as has just been said. If heavenly things are what we really wish for, it shews that the feelings of our heart are rightly directed.

22. 'Single' here means 'unmixed with evil,' 'pure,' 'sound,' or 'in a healthy state.' In this and the next verse the eye of the mind, called 'the light that is in thee,' that is to say, the inward light of conscience, which directs us how to act, is likened to the bodily eye: and it is said, that as, when the bodily eye is sound, the whole body is rightly enlightened, and on the contrary, when the bodily eye is diseased, the whole body is left in darkness, so when the conscience within us is diseased, (meant by the 'light that is within' us *being*, or being turned to, 'darkness,') we shall no longer know how to live rightly. The conscience will become so diseased through a continuance in wilful sin. If a man wilfully persists in sinning, and doing despite to his conscience, it will at last become hardened, and will cease to lead him to what is right, and warn him from what is wrong.

24. 'Mammon,' is a Hebrew word meaning riches, or the good things of

ness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

this world; and the love or the service of mammon is to love or to serve any thing which is transitory, any thing which will come to an end with this life, for its own sake, or when we have to choose between that and that which is eternal. It is not meant that the pursuit of earthly objects is always wrong, nor that the feeling of pleasure in them, or in common comforts and enjoyments, is wrong; but it is wrong if we in any case prefer them to, put them before, the commands of God, or disobey those commands in any way for the sake of worldly objects. That which is uppermost in our thoughts and hearts, that which we love best, is that which we *serve*: and the way to know what that is, is to consider what it is that we follow when the will of God comes into conflict, or opposition, with what is pleasant to ourselves. If we prefer the will of God, then it is He whom we serve: and the more steadily we do so, the more consistently we serve Him; but if we prefer what is pleasant to ourselves, then we do not serve God. A man may imagine he is serving God, when he does so in most cases, when it requires no particular effort to do it: but if when self-denial is needed, he prefer 'mammon,' that is, whatever is *not* painful to the natural man, then he is the servant, not of God, but of that, whatever it is, which he puts above and before His will.

So in our pleasures, our comforts, our recreations, as in every thing else, we must act not *because* what we do is agreeable, but because it is right: because it is either commanded or allowed

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than

meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth

by God, for the health, for the good of our souls. If we do so, we are serving God and not serving *them*, which would be serving mammon; but if we seek for any thing *in itself*, and without reference to God, we serve *it* and not God. This is the general rule by which we ought to frame our lives: and though it is not necessary or advisable to have to *consider* in every trifling action, why we do it or like it, or whether it be right or not, yet we must remember that for every such action, as for every such word, we shall have to give account. Our *habits* are made by all these small words and actions; and we should endeavour to form *habits* of doing right, by which we may gradually do so more and more, with the less necessity of watching at the time over each single thought and deed.

25. Here again, and in the verses to the end of the chapter, it is not meant by our Lord that we are to neglect to provide, or to labour diligently in order to provide, what is necessary and proper for ourselves, and still more for our families, according to the state of the society in which we live. Such an idea is shewn to be false both by the precept and example of the Apostles. St. Paul worked as a tent-maker (Acts xviii. 3); and we are told that 'if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel' (1 Tim. v. 8). But our Lord means what no doubt is difficult of attainment, but what we should ever strive after and not be content unless we constantly come nearer and nearer to it, that while *doing* all this, we must not feel *anxious* about it (which is signified by 'take no thought'), as if any temporal matter

were of real and lasting concern to us. It is as in the verse just before, and as in the end of last chapter; while there are many actions referring only to this world which are allowable and indeed right, the *feelings* and motives with which we do them must never belong only to this world. In *all* that we do we must remember that the end and object of our life is not earth, but heaven. Thus we are to labour for and to provide earthly things because it is our duty to do so; but the only real ground of anxiety and care about ourselves is the state of our souls. The love indeed of life, and of the means of preserving life, is natural and not sinful; but it is well to strive to diminish that love more and more, and to trust more entirely to God that He will do what is best for our bodies as well as our souls.

'Is not the life,' &c. at the end of the verse, mean that we should trust that God, who has given us living bodies, will also give us the lesser blessings of food and raiment.

26. It is to be observed that though the fowls do not sow nor reap, in order to live, yet they also have to do certain things, to exert themselves after the law of *their* nature, in order to provide what they want; as men have to do according to *their* nature given them by the same God. Our Lord therefore does not mean that any one should be idle, under the pretence of trusting to Providence. But He means that we should do what is appointed us, even as the lower animals do what is appointed *them*, without doubt or murmuring; and that as God blesses *their* exertions, we should trust that He will also bless ours, who are the 'better' creatures of the world.

them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast

into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?

32 (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow

27. 'Taking thought' again means 'being anxious;' and our Lord in this verse points out the *uselessness* of such anxiety about bodily things, as they depend not on our anxiety, but on the gift of God. 'Cubit,' about half the length of a man's arm.

28. There is a difference between the case of lilies, or any such inanimate things, and that of the birds; for the latter, as was said, have some exertions to make, whereas inanimate things are not properly said to *do* any thing. But the argument is the same in effect in both instances. Lilies and the like, in being produced and growing, fulfil the law of God, who made them, and are thereby preserved in their proper state; and our Lord tells us that we shall be even so blessed, and much more, in our condition, if we obey the law of God concerning us, which is to *trust* in Him whatever we do.

32. 'The Gentiles,' who knew no better, did 'seek,' that is, anxiously seek, relying on themselves, and not trusting in God, for earthly things. Our Lord tells His disciples not to do so, and that both because Christians know, which the heathen did not, the care which God has of them in every

thing; and because they know of an eternal life to come, which the heathen did not; and that nothing is of any real consequence but what relates to that.

'Your heavenly Father knoweth,' and therefore *we* need not be anxious, as relying upon Him.

33. The word 'first' in this verse explains what has been said before. We are told to seek heavenly things *first*, that is, to make them our *chief* object, and indeed our only *real* object; for we cannot have more than one object which is to be above all others, (see note on ver. 24 ;) and if we do that, our Lord says that God will bless our labours and all other means through which He will allow what we need on earth ('all these things') to be 'added,' or given besides, to us.

God's 'righteousness' and His 'kingdom' are put together, as what we are carefully to seek; that is, through the 'righteousness which is by faith,' through such a life as God commands, we are to seek His kingdom, or heaven.

34. 'The morrow shall take thought for the things of itself' is a figurative expression. It means that we are to trust that as we have been preserved by God's mercy up to this day, we are

shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

to trust that in the same way, by 'continuance in well-doing,' and reliance upon God, we shall pass through the days that are to come.

CH. VII. 1, 2. We are here forbidden to pass judgment on any one in an unjust, or careless, or a hasty manner; and we are told to recollect, while judging of others, that in fact our judgment is nothing, but that both we and they of whom we speak are to be judged by the Lord. If then we condemn any one unjustly, a like condemnation, but in our case a just one, will be passed on us by God.

Also, if we judge of others according to strict justice, and shew no indulgence or mercy to them on account of the human infirmity which is ours as well as theirs, God will take no account of our infirmity in judging of our actions, but will judge them according to His justice only; and then who could stand before Him?

But these verses appear to mean more than this. It is very often a duty, a duty which we owe to society to pass a judgment on other men's actions; but it is better never to do so *except* when it is a duty to do so, when we may be preserving ourselves or others from evil thereby. And in every case, without exception, let us remember that we must only judge of the outward act. We know positively that certain things and actions are wrong, and therefore that

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own

one who does them does what is wrong, but how far he is blameable in the sight of God we cannot tell. It depends on the state of his heart, and God alone seeth the heart. If we are called upon to speak of the state of the mind or heart of another, which is not often the case, let us always do so with a proper feeling and expression of doubt, as of what we can have no means of knowing with any certainty.

To 'mete' means to measure, and here signifies to measure or deal out our judgment upon others.

3—5. In these verses it is *sins* which are likened to motes and to beams: small sins to motes or small objects, great sins to beams or large objects. We are to learn from them that when, as has been said, we are called by our duty to speak with blame of the sins of another, we must the more on that account strive to purify ourselves from sin, and most especially so when our brother's sin is a small one, and ours is a great one. And we must remember that we can seldom have a right to say that the sin of another is *not* a small one. For, as has just been said, we can tell that such and such an action is a bad one; but whether, when done by a particular person, that person has committed a greater or a lesser sin in the sight of God, depends on the state of his soul, on his opportunities of knowing better, and on many other things of which we cannot judge. But we always know our own great sins, the

eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh

findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should

'beams' in our 'own eye,' and we must remember that no wilful sin is small or trifling. And with the wilful sin on the conscience, which all men have, they must in the first place, as has been said, avoid condemning others; and in the next place, when duty calls upon them to do so, they must look to purifying themselves from sin. For our Lord here shews us that a sinful mind is no more fit or able to judge of the sins of others than a darkened eye (an 'eye' with a large thing like a 'beam' in it, which cannot 'see clearly,' ver. 5) is to see what is put before it. And the pretence to do so is hypocritical as well as unbecoming, for a man could not condemn sin in others from real hatred of sin without first endeavouring to cast out sin from himself.

6. This verse is addressed to those who have to teach others in religious matters. It is put in the form of a comparison, or a kind of parable. The 'dogs' and the 'swine' mean wicked people who despise religion, and the 'pearls' mean the holy things that are taught. The meaning is, that people should be prepared beforehand, and brought to a serious state of mind, before the whole of the great doctrines of religion is taught to them, for fear they should only make a bad use of them, by

turning them to contempt, and treat the teachers with insult and abuse.

7—11. 'Ask,' namely, of God.

'Knock'—prayer is likened to knocking at a door for admittance. See note on xxi. 22.

12. 'This is the law and the prophets:' that is, this is the sum and substance of all that is taught in the law of God in the Old Testament (see note on xxii. 40): that is to say, as far as relates to our duty to other men.

This, which is sometimes called the golden rule, must of course be understood to mean that we are to do to others, as we *ought* to wish them, as a *reasonable* person would wish them, to act towards us. We might often wish, that is, it might often be *pleasant* to us, that others should act towards us in ways which it would not be right that they should: and in that case, of course, it would not be right that we should act in that way towards *them*. The rule of what is right in itself is above all others: but it is meant that we should do to them as we should reasonably wish them to do to us; and also, that whenever there is a fair choice between two courses of action, either of which is allowable in itself, we should choose that one which, if it con-

do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's

clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

cerned us, and others had the doing of it, we should wish *them* to choose.

13—14. 'Strait' means 'narrow.' These verses teach us that the path of obedience to God is not easy, but difficult to man, because of the corruption of his nature: as every one knows who looks into his own heart, and feels that he is naturally inclined to selfishness and evil, and to obey no law but that of his own pleasure. And it is said, that it is as much easier to give way to this evil inclination, than to resist it, as it is to walk in a broad and roomy way, rather than in a narrow one. But the difficult way in this world, that of obedience to God, leads to heaven, and the easy way, that of selfishness, to hell. And by God's grace we are enabled to avoid the one and follow the other: and moreover, the longer we go on in this good course, the easier it will become. But our Lord adds that there are few who *do* really walk in the path of obedience to God, and so as to arrive at salvation: as no one can fail to see from the state of mankind.

15. 'Prophets' here means teachers as well as foretellers. Our Lord means that they would endeavour to appear like good teachers, and to make their doctrine seem right, so as to be received among the people, and so be able to corrupt them: as a wolf might be supposed to cover itself with the fleece

of a sheep, so as to enter among them unsuspected.

'Ravening' means greedy, destructive.

Our Lord says they shall be known by their fruits: that is, by their lives and actions, and not only by their words, they were to be judged whether they were true teachers or not, as a tree is known, whether it is good or not, by its fruit, to which men's *works* are likened (see note on xxi. 10). If they were bad men, they might be sure that their doctrine was bad too.

We must observe that our Lord says this of *new* teachers: of men who were to come and profess to be reformers, and to have some doctrine of their own to teach: of whom, at all times, it is a good rule to conclude, that they cannot deserve to be attended to, unless their lives are good. But we must not understand it of those who may be commissioned and appointed teachers of a *fixed* doctrine, which they did not devise, nor were the first to introduce, (as was the case with these 'false teachers,') but which they have *received* from proper authority: as clergy, for example. In their case the doctrine may be good, though the preacher may be not so: and in the case of such authorized teachers among the Jews, namely, the Scribes and Pharisees, our Lord in another place, instead of telling His

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and

doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

disciples to 'beware' of their *teaching*, tells them to observe it, at the same time that He warns them against their *example*: because in their case the doctrine was not theirs, but that of Moses, while their works were their own (xxiii. 2, 3, where see note).

19. In this verse our Lord alludes to the final destruction which should come upon false teachers, if unrepenting.

21. 'That saith unto me, Lord, Lord;' that is, that professes to acknowledge and to pray to Christ.

22. 'That day' means the day of judgment. Our Lord teaches here that even if, as might be the case, men of worldly lives, without any living faith and religion in their own lives, should receive from God the power of working miracles, even as it was sometimes allowed to evil spirits (see note on xii. 27), it would be of no avail to them in the judgment, which will be according to the state of their *hearts*.

23. 'I never knew you,' that is, ye

were never my true disciples, never spiritually joined to, or alive in, Christ; as having been wilful 'workers of iniquity,' who, whatever power of doing wonders they might have, could never attain unto heaven.

24—27. The 'house,' in these verses, may be taken to mean the spiritual state of a man; which is right if what it stands on is the 'rock,' or firm foundation, of 'faith working by love,' as of a man who 'heareth' Christ's 'sayings and doeth them.' On the other hand, the 'sand,' or bad and unsafe foundation, means any other ground of hope of eternal life, besides that kind of faith in the Atonement of Christ, which a man might have. The 'rain,' &c., mean any thing by which the real spiritual state of a man is put to the trial, how it is in the sight of God; and in particular the great trial of the Last Day, when those whose faith has been such as has been said will 'stand,' or be saved, the others will 'fall' into perdition.

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

1 WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came

unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

29. 'As one having authority,' that is, as one (such as in truth our Lord was) who had authority of *His own* to teach, and was teaching *His own doctrine*; whereas the Scribes, and other teachers of the Jews, inasmuch as what they taught was handed down to them from Moses, and moreover was much corrupted by the 'traditions of men,' probably very often taught it in a dry and lifeless manner, so as not to persuade men, and also often *by rote*, not well understanding it themselves.

CH. VIII. 2. 'Make me clean,' that is, heal me, of the foul disease called leprosy.

4. 'See thou tell no man:' see note on ix. 30. 'Go thy way,' &c. This was according to the law of Moses. A healed leper had to go and be examined

by the priest, who certified that he was really healed, and at the same time he offered a 'gift,' or thank-offering for his recovery. The 'testimony' here meant is not simply the proof of his being cleansed, which would be given by the examination of the priest, but the setting forth of the miracle wrought by our Lord in healing him.

5. A 'centurion' was an officer in command of soldiers in the Roman army.

9. The centurion means that if his commands, those of a mere man, were obeyed when he simply spoke them, much more would those of our Lord, without His coming Himself to his house.

10. The centurion was not a Jew, but a Roman. The Jews, to whom Christ had preached, had shewn so little faith, that

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

He says, He had not found among them so much faith as this centurion shewed, when he professed belief that His mere word, without His actual presence, would be able to heal the sick.

11, 12. 'Many from the east and west,' that is, many Gentiles, many from countries far away from the land of the Jews. Our Lord means that many Gentiles would be saved (which is signified by 'sitting down in the kingdom of heaven,' that is, here, in heaven itself). For the Gospel was to be preached to the Gentiles, and such of them as had faith like this centurion, would enter heaven with the saints of old, Abraham, Isaac, and Jacob.

'The children of the kingdom' means the Jews, who were the 'children of,' or belonged to, the 'kingdom' or Church of God upon earth, such as it was before the establishment of the Christian Church. They, that is, the Jews as a body, who (though many individuals among them accepted the Gospel) rejected Christ, were to be cast into 'outer darkness,'

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the

that is, the darkness of hell, shut out from heaven.

13. See note on ix. 22.

16. 'Possessed with devils.' In those days evil spirits were allowed to take possession of the minds or souls of men, and produce in them what we should call madness, or the like.

17. The prophecy of Isaiah, that Christ was to 'bear,' or 'take' our infirmities, sickness, or sufferings, of whatever kind, upon Himself, refers chiefly to His taking upon Him the *punishment*, or suffering, on account of our sins, by His painful life and atonement on the Cross. But it has also, as here pointed out, a second sense, and simply means that He *relieved* men from their temporal evils and sufferings.

18. 'The other side,' namely, of the lake of Capernaum.

20. 'The Son of Man' is the name by which our Lord almost always called Himself. Being both Son of God and Son of man, that is, truly man born of a woman, He seems to have chosen

birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves: but he was asleep.

25 And his disciples came to

rather to speak of Himself by the lower name, perhaps (as one reason at least) as an example of humility to us.

‘Hath not where to lay his head,’ that is, He had no fixed dwelling-place, nor any which was His own. This was part of the voluntary humiliation and suffering of our Lord upon earth; that He not only lowered Himself by taking our nature upon Him, but chose the life of one of the poorest of men, full of hardness and privation. And, as He often did on like occasions, He points this out to the scribe, who, probably without duly considering what He was undertaking, said he was ready to follow Him, in order that he might be aware that it was not a light and easy matter which he would engage in if he followed Christ, and so might avoid the temptation to ‘put his hand to the plough, and then turn back.’ All those who would follow Christ must follow Him wholly and entirely. At no time can this be done without self-denial (see note on x. 38); and in the days of Christ and His Apostles it led to certain danger of life and persecution. And our Lord did not wish any to be His disciple

him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

who was not prepared for such a life, of which therefore He warns this scribe. See note on Luke xiv. 28.

22. ‘The dead’ here means those whose souls were sunk in unbelief and sin, which in Scripture is often described as the soul being *dead* (Eph. ii. 1; Col. ii. 13, &c.). In ordinary cases it would of course have been the man’s duty to bury his father; but our Lord tells him that the duty of following Him, and preaching His Gospel, was at that time to be at once preferred to all other duties. This was probably in order to set forth more strongly both the great truth that to obey and follow Christ whithersoever He goeth is above all other things, and also that all the world that is separated from Him, as the family of this disciple were, are in an utterly dead and corrupt state. See also note on Luke ix. 62.

26. The disciples shewed their want of faith in being at all uneasy and ‘fearful’ of any danger while they were with Christ and under His protection.

28. ‘The tombs,’ among which their madness drove them to dwell, or they were driven thither by others, as being too dangerous to live among men.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them

fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

1 AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

29. The evil spirits, as was generally the case, could not help confessing aloud, and bearing witness that Christ was the Son of God. 'Before the time.'

It may seem probable that while possessing the souls of men, or otherwise upon earth, the devils in some mysterious way suffered less of the torments to which they are condemned (see xii. 43). They therefore entreat that they may be allowed to remain, and that Christ would not exert His sovereign power by casting them out ('what have we to do with thee?'). It also seems (see 2 Pet. ii. 4; Jude 6) that at the great Day of Judgment some consummation or aggravation of the punishment of the spirits of disobedience will take place: of which they being aware, supplicate Him that they may be spared *till then*, and allowed to remain on earth.

32. It is supposed that the owners of these swine were Jews, to whom it was unlawful to have or to eat swine (Lev. xi. 7), and that therefore our Lord, in permitting them to be made frantic and

destroyed by the devils possessing them, wrought a judgment or condemnation of the owners for thus breaking their law.

34. The 'city,' that is, the people of that city, were either unbelievers, or else Jews living in some corruption or sin, such as was that of the owners of the swine; and instead of being led to repentance by the miracle which Jesus did, they were only alarmed lest some similar punishment should fall on them, knowing that they deserved it: wherefore they besought Him to leave them.

CH. IX. 1. 'His own city,' Nazareth, where He was brought up.

2. 'Their faith,' namely, that of the people who brought the sick man (which was a strong faith, inasmuch as it moved them to make the unusual effort of removing the timbers of the roof in order to bring the man to Jesus, as we see in the Gospels of St. Mark and St. Luke), and of the sick man himself, as the miracle was wrought in reward of both, and the sick man's

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes

sins could not have been forgiven unless he had had faith in Christ.

3. These scribes did not know, or would not confess, that Jesus was the Son of God; and therefore, pretending that He was a mere man, they meant that for a mere man to forgive sins was blasphemy, which it would have been, as God alone can forgive sins. (Luke v. 21.)

5. Our Lord means that He would not have merely *said* 'Thy sins are forgiven thee,' which was easy, unless He had also the power to make it so. But, inasmuch as no *proof* could be given to the outward senses of men that the man's sins *were* forgiven, as that is inward and invisible, He tells them that He would also speak another thing, the mere speaking of which was as easy as to speak the forgiveness, but which would at once be shewn to be false unless it was followed by an effect which they all could see, namely, He would tell the man to walk. So that though it was equally easy to *say* both these things, the commanding the man to walk by a visible miracle was the more *trying* thing to do, as it could be at once seen whether He had the power to do as He said or not.

saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

6. Our Lord means that the miracle would shew that He was the Son of God, and therefore had 'power to forgive sins.'

8. 'Unto men,' inasmuch as the multitudes did not know fully who our Lord was, even the everlasting Son of God, One with the Father. Our Lord only revealed that great mystery to such as were fit for it (see note on xix. 17).

9. 'At the receipt of custom' means 'collecting taxes.' This Matthew was the writer of the Gospel which we are reading; see x. 3.

10. 'Publicans' means tax-gatherers; namely, those (generally Jews) who were set by the Romans, who had conquered that people, to collect the taxes for them. We find them so often mentioned together with 'sinners' (by whom are meant more particularly *heathens* living among the Jews) because the Jews naturally hated them, being set by foreign conquerors among them to collect large and oppressive taxes; besides which, no doubt they often practised much extortion. But that they were often *unjustly* called great sinners may be seen from this instance

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why

do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

of St. Matthew, and also from that of Zaccheus. (Luke xix.)

12, 13. Sinners, as being diseased in soul, are here likened to the sick, and the righteous to those who are 'whole,' or healthy. Our Lord was the Great Physician of souls, inasmuch as the object of the Gospel which He preached was to turn or heal men from sin, and lead them in the way of life. It could only be, therefore, to men as sinners that He came, and if there had been such a thing as men without sin, or 'whole,' they would not have 'needed' Him; and, *in so far* as there were any who *were* really 'righteous,' of course *in that respect* Christ did not call them, as is said in ver. 13. But, inasmuch as all those whom He was now addressing (as well as all before or since) were sinners, we may rather understand 'the righteous' to mean those who *thought themselves* righteous, as the Pharisee in the parable (see Luke xviii. 11), and as these Pharisees here did, who, in calling other men sinners, shewed that they did not consider themselves such. To them, He says, He came not, for to repent and confess sin is the first duty of the Gospel, and until they did that He had no message for them.

The warning, 'Go ye and learn what that meaneth, I will have mercy and not sacrifice,' which is taken from the prophet Hosea (vi. 6), is addressed particularly to the Pharisees, in reference to their close attention to 'sacrifice,'

and outward observance of all sorts, while they neglected works and feelings of mercy and kindness (see ch. xxiii. &c.). So here, their feelings towards the poor heathens and publicans were not those of pity and benevolence, which they should have been, but those of contempt and dislike. Of course our Lord does not mean that 'sacrifice' was *wrong*, and that 'mercy' *alone* was right; but He means, in the first place, that sacrifice *without* mercy, the outward observance *without* feelings of love and kindness, is wrong and worthless; and, in the second place, according to a form of expression common in those days, that 'mercy,' that is, charity and love towards men for the sake of God, is in itself a *better* and more acceptable thing to God than any outward ordinance. *Both* are to be had when possible (see xxiii. 23, and note); but if a choice must be made, mercy is to be preferred (see note on xii. 7).

14. 'John' the Baptist.

15. By the 'bridegroom,' our Lord means Himself. The sacred union of God with His Church is often likened in the Bible to the holy estate of marriage, which is thus yet more sanctified by being made a type or figure of so great a mystery. 'The children of the bridechamber,' or those who attended on the bridegroom, mean the followers and disciples of Christ. He means that the days when He was with them, were to them days of rejoicing, for which fasting, which is a token of sorrow, was

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came be-

hind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

unfit, but that it would become proper for them in the time of sorrow and trial, when He was removed from them.

16, 17. 'New cloth,' does not mean *finished* new cloth, but unfinished or undressed cloth, rough from the hands of the weaver, and before it has passed through the hands of the fuller. This, from its roughness and stiffness, would damage and tear soft finished cloth if put on to it.

The 'bottles' which our Lord speaks of were not such as are now made, of glass; but flasks made of goat or sheepskins, which in those days were used to hold wine. When these were old and became stiff, new wine, which was apt to ferment, would strain and burst them.

In these verses our Lord means, in further explanation of His disciples not fasting, that they being new converts and not yet fully prepared to receive the

whole of His Gospel, were not yet called upon to undergo severe discipline and self-denial. In fact the Apostles and disciples did not fully know and understand the whole Gospel till the coming of the Holy Ghost on the day of Pentecost.

22. 'Thy faith hath made thee whole;' that is, without faith the woman could not have been made whole. It was the necessary and sufficient *qualification* for her to receive the mercies of Christ, that she should have a true faith and trust in Him; but it was His *power* that *made* her whole.

23. Among the Jews and other ancient nations, immediately after the death of any one, loud lamentations were made around the corpse by the relations, accompanied by minstrelsy, that is, music of a melancholy kind.

24. 'Give place,' that is, make room.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou Son of David*, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that no man know it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold,

they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Of course the maid was dead, in the ordinary sense of the word. But our Lord calls it not death, but sleep, partly in order to prepare the people for the miracle which He was about to do, by signifying to them that it was not a state of destruction or annihilation, but one from which she could and was to be raised, though only by His power; partly perhaps also to lead them towards a knowledge of the greater and more general truth, that *all* death is but a sleep, as it is often called in Scripture, and that all the dead are to be raised again at the last day.

30. 'Straitly,' closely, earnestly. Our Lord often charged those for whom He worked miracles, not to make them known; partly, as He tells us Himself, because His 'time was not yet come' (John vii. 6); that is to say, the time appointed in the counsels of God for His being put to death. His enemies among the Jews were moved to slay Him by seeing and hearing of His miracles; which therefore our Lord wished to keep concealed till that appointed time

came, when, as we read afterwards, He did them more openly (Mark x. 52; John xi. &c.). Also we may be allowed to suppose that our Lord said this as a lesson to us to keep our good deeds secret as far as may be, and thus as an example in His own action of His own precept (see vi. 1, and note). And further, these many instances in which our Lord more or less withdrew Himself and His actions from the people, seem to have partly arisen from the same sort of reason which moved Him to speak to the people generally in parables (see note on xiii. 15).

34. 'Through the prince of the devils,' that is, by his power, the power of Satan. See note on xii. 27.

35. 'Synagogues' are Jewish places of worship. 'The kingdom,' namely, the kingdom of heaven (see note on iii. 2).

36. 'Fainted and were scattered abroad,' does not refer to the bodily state of the people, but to the weakness and wandering of their minds and souls, through the want of a 'shepherd,' that

37 Then saith he unto his disciples, The harvest truly *is* plentiful, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

is of a teacher to guide them aright. Teachers are often compared to shepherds, and the people to flocks, inasmuch as they have to feed or nourish their souls, even as shepherds have to pasture their sheep.

37, 38. This is another comparison or figure; the 'harvest' means the multitude of people, or their condition, and the opportunity of doing them a great good at that time; as they were waiting to be recalled from sin and taught in the Gospel, as the ripe corn waits to be reaped and gathered. The teachers are here likened to labourers or reapers.

CH. X. 1. 'Unclean,' see note on Mark i. 23.

2. 'Apostles' means messengers: as being those who were chosen from among the disciples to go forth and preach, and found the Church.

3. Bartholomew is supposed to be the same as Nathanael (John i.).

Thaddeus, otherwise called Judas, or Jude.

5, 6. See note on xv. 24. Our

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbaeus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out

Lord Himself preached almost always to the Jews only, as they were still the chosen people of God, to whom He, the Messiah, was sent: and it was not till after His departure from the earth that His disciples were led by the Holy Spirit to preach to the Gentiles. So here He tells them not to preach to the Gentiles, that is, to any nation that was not Jewish: and in particular not to the Samaritans. The Samaritans were a mixed race of heathens and Jews, arising from the mixture of the people who were sent by the kings of Assyria to occupy Samaria, that is, the northern part of the Holy Land, after the ten tribes had been carried away to captivity, with the remnant of the former inhabitants who happened to be left there. Our Lord especially notices them, because it would have more naturally fallen in the way of the Apostles to go into their cities, as they were close at hand to them.

7. See note on iii. 2. 'At hand,' here means, close among you.

8. 'Ye have received,' namely, the

devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses.

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not

receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for

grace and power of God, to enable them to do good to others: which therefore they were to 'give,' or do, 'freely.'

9, 10. 'Scrip' means a bag. Our Lord does not mean that they *ought* not, or were not, to have these necessary things: but that they were not to 'provide' them for themselves, as they would be found for them by others. It seems probable that the people among whom they were to go, were led by the Spirit of God to furnish the Apostles with these things: in order to teach us, that spiritual labourers, like others, ought to be maintained by those for whom they labour, according to the proverb which our Lord quotes, 'the workman is worthy of his meat.' So in all ages since the time of Christ, the clergy have been maintained at the charge of those whom they teach.

13. 'Your peace' means the blessing which the Apostles were to give to the people whom they visited. If that people were not counted worthy of a blessing, it would 'return to' those who

gave it; that is, it would have no effect on those to whom it was given.

14. To 'shake off the dust of' their 'feet' was a figurative action, signifying strong condemnation of that city: meaning that they would have nothing to do with it.

15. 'It shall be more tolerable for Sodom and Gomorrha,' that is, those wicked cities would be reckoned less guilty than these: inasmuch as the latter had, in the preaching of the Apostles, greater opportunities of grace than the former.

16. 'As sheep in the midst of wolves:' that is, exposed to fierce enemies, the Jews, who would persecute them.

The serpent was reckoned a crafty or prudent animal. But it was also a poisonous and dangerous one: and our Lord means that they were to imitate the prudence of the serpent, without imitating any of its harmfulness: (on the contrary, they were to be as 'harmless as doves,' which they might well be together with being prudent;) just as in the parable of the unjust

my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and

the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

steward (see Luke xvi. 1—9, and notes).

18. These 'governors and kings' were Jews or Gentiles: and both of those were to be convicted of sin by the 'testimony' or witness of the Apostles when they preached the Gospel and suffered before them 'for the sake' of Christ.

19, 20. 'It shall be given,' that is, inspired by the Holy Ghost.

This was more especially true of the Apostles and first disciples of Christ than it has been of Christians since: because the help of the Holy Spirit was given to them when they were brought before judgment-seats, in a special and miraculous manner, to teach them what to say, as we read in the Acts: so that in fact, as our Lord here says, it was not they, but the Spirit of God their Father who spake; just as in writing the Gospels, they wrote not of their own mind, but of the mind of God.

It would not be right for us, who cannot look for such miraculous aid, not to consider what to say on occasions of importance or of danger. But there is no text of Scripture, or word of Christ, though addressed to others and in different circumstances from ours, which does not in some measure apply to us also: and we may learn from this, as from the passage which is like to it, about 'taking no thought for the mor-

row,' (see vi. 25, and notes,) that all we do in preparation for worldly events, whether for speaking or acting, should be done, as far as human infirmity will allow, without anxious disquietude of mind, and in reliance on God that He will enable us to do right in it.

21. This verse refers to the divisions in families which were to arise when the Gospel was first preached: some receiving and others rejecting it. The Gospel was to be so hated by those who would not receive it, that the unbelieving members of a family would even give over those who believed to be put to death, as the early Christians were by the heathen who ruled over them.

22. 'Of,' or by, all men. This is said in a general sense, meaning that the unbelievers around them would hate them. 'For my name's sake,' as it was on account of their preaching and confessing Christ.

23. The coming of the Son of man means here, as it often does, the destruction of the town of Jerusalem, which took place by the hand of the Romans about forty years after the death of Christ. It is so called as being a fearful manifestation of the power of Christ. Our Lord here says that that event would take place before the Gospel should have been fully preached throughout Judæa, which He calls the Apostles 'going over the cities of Israel.' It *might* have been so preached,

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

but it was so hindered by the perverseness of the persecuting Jews. Our Lord therefore here tells His Apostles to lose no time in a city where they would not receive them, but to go to another: for that whatever they did, they would not have time fully to preach the Gospel to the Jews.

24. Our Lord means that they, the servants and disciples, could not expect better treatment than He their Lord and Master received; and that as He was to be reviled and persecuted, so must they be.

25. The Pharisees (ix. 34; xii. 24) accused Christ of doing miracles by the power of Beelzebub, or Satan, which, He says here, is the same as calling Him Beelzebub. 'The master of the house' means Christ the Lord, and 'they of his household' the Apostles and disciples.

26. Our Lord tells the Apostles not to fear the slander and abuse which they would meet with; for that in due time that which was 'covered' and 'hid,' namely, their innocence, and the truth which they proclaimed, would be

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny

made known, if not in this world, certainly at the Day of Judgment.

27. 'Upon the housetops' is a kind of proverb, meaning only very publicly. Christ told all these things privately to the Apostles, and tells them not to fear to repeat them publicly.

28. 'Them,' that is, any men. 'Him,' namely, God.

29. 'Without your Father,' that is, except with the knowledge, and according to the will of God.

30. 'Numbered,' that is, accurately known to God.

31. 'Ye are of more value,' and therefore are sure to be no less cared for by God.

Our Lord in these verses encourages His Apostles to meet any dangers, as it was not the will of God that they should *then* perish; and His words apply to men at all times, inasmuch as whenever they *are* appointed to die, God's providence is as much with them then as at other times, and it is best for them that it should be so.

32. 'Confess me,' that is, confess faith in Christ. 'Him will I confess,'

me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter

in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his

that is, Christ will acknowledge him as His own, and receive him into heaven.

To 'deny,' in the next verse, is the opposite of this confession.

34—36. These verses again refer to the divisions in families which would follow the preaching of the Gospel. It was not indeed the *object* or *intention* of our Lord's coming to send strife on the earth, nor was that what God would have. 'Peace on earth,' which our Lord here says He was *not* come to send, was the object or intention of His coming, as was spoken by the angels to the shepherds at the time of His birth (Luke ii. 14). But our Lord foreknew that that His gracious purpose would be in part defeated by the wickedness of men and their unwillingness to receive His Gospel, so that some would receive it and some would not, thereby causing differences or 'variance' among them. He therefore came *in order* to send peace, but *in effect*, partly, to send 'a sword,' that is, discord.

37. In these divisions among near relations, men had to choose between agreeing with, and living with, those whom they naturally most loved, and whom it was right they should most love next to God, and obeying God by receiving His Gospel. For the unbelieving would not allow believers to abide with them; it was therefore the duty of Christians in those days to leave their homes and forget their kindred in order to live according to the Gospel.

In these days it is still a duty to every one not to associate with the wicked and unbelieving as companions. We ought, indeed, when such are among our kindred, to endeavour to convert and reclaim them. But should they become open and hardened unbelievers, as were those to whom Christ refers in the text, it would undoubtedly be our duty to 'come out and be separate' (2 Cor. vi. 17) from them; but now when all of us profess, at least outwardly, to be believers, it can seldom be right to do this. We learn, however, from the text the general truth, that the love of God is to be set above the love of all earthly relations and earthly things; and that when it is necessary to sacrifice any earthly affection, or earthly thing whatever, for the sake of Christ, it must be done, if we would be counted His 'worthy' disciple.

38. To 'take up the cross' is a figurative expression, meaning, to submit to hardships and afflictions for the sake of Christ. It is impossible for any one to lead a truly Christian life without often doing or enduring what is contrary to the natural desires both of body and mind, inasmuch as they are corrupt and fallen from righteousness.

The figure is taken from a condemned criminal bearing the painful burden of his cross, as we see from the example of Christ was usual at the punishment of crucifixion (John xix. 17). But our Lord no doubt said it in allusion to His

cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give

to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou

own sufferings in particular; so that to take up the cross *and follow Him* means not simply to suffer, but to endeavour to suffer, when called upon to do so, in imitation of Him, and in the same spirit in which He did.

39. In this verse the word 'life' is used in two senses, for the earthly life and the heavenly one. It means, 'He that in order to find,' or to save his earthly life, or to get any thing that is good for his earthly life, gives up any thing belonging to his heavenly life, that is to say, does any thing wrong, which tends to prevent his gaining that heavenly life, shall lose that heavenly life; but he that loseth his earthly life, or gives up any good thing belonging to it, for the sake of Christ, that is to say, because it is right and commanded by Christ that he should do so, may hope to find or obtain the heavenly life after losing the earthly one.

40. Our Lord says that he that (in a right spirit) received or listened to the Apostles, was doing no less than if he received Christ Himself, inasmuch as He had commissioned them, even as to receive Christ was the same as to re-

ceive God the Father ('him that sent me') whose will Christ came on earth to do.

41, 42. 'In the name of a prophet' means 'on account of his being a prophet,' which here means a teacher of religion. In like manner, 'in the name of a righteous man,' and 'in the name of a disciple,' means 'on account of their being disciples and righteous men.' We are to learn from this that it is our duty to shew *special* respect and kindness to *Christians*, whether teachers or only as righteous men, as Christians, as brethren, and of 'the household of faith' (Gal. vi. 10); and that if we do so we may hope to share the same reward with them.

'Little ones' mean humble, child-like, learners of the Gospel; lowly-minded Christians, who are the best objects of any kindness.

CH. XI. 2. This was John the Baptist, who had been put in prison by Herod.

3. 'He that should come,' means 'He who *was to come*,' namely, the Messiah or the Christ, who was expected by the

he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What

went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Jews to appear about this time. See note on iii. 2.

John the Baptist did not himself doubt that Jesus was the Messiah; but he sent some of his disciples to enquire, in order to satisfy themselves or others, who may have doubted or been ignorant about it.

4, 5. Our Lord answers by shewing them the wonderful works which He did, which were what was prophesied of the Messiah (Is. xxxv. 5, &c.), and which could only be done by the power of God, thereby giving a proof that He was the Messiah, and that He was whatsoever He declared Himself to be, for otherwise He could not have had such a power. He also adds, as a proof that He was the Messiah, that 'the poor had the Gospel preached to them.' This was not a miracle, but it was a distinguishing mark of the Gospel of Christ; for both among the Jews and the ancient heathens, the poor were almost entirely neglected by the teachers and preachers of religion.

6. 'Being offended in Christ,' means disbelieving that He was the Messiah from a feeling of disgust and disappointment at finding that He was of humble and lowly condition, instead of what the

Jews expected, as was said before namely, a great earthly king. Our Lord adds these words, as a warning both to those who came to enquire, and to those to whom they might impart what they heard, as this account of Him might be different from what they expected.

7. 'The wilderness,' where John the Baptist preached. 'A reed shaken with the wind,' was what grew naturally in the wilderness. Our Lord means that surely they did not make such a journey into the desert only to see a trifling thing like that.

8. Our Lord adds this verse in order to shew, as He did before to the messengers, that the Gospel required as preachers, men not of worldly wealth and luxury, but of severe and self-denying lives.

9, 10. John the Baptist was more than merely a 'prophet,' or one who only spoke beforehand of the coming of Christ, inasmuch as he was a 'messenger,' who came immediately before Him, and prepared the people for Him by his own acts, as baptizing them and calling them to repent. 'It is written,' Mal. iii. 1.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it,

this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

11. 'The kingdom of heaven' here appears to mean the heavenly kingdom which our Lord established upon earth, that is to say, the Christian Church, or body of baptized Christians. Our Saviour does not mean that every such person was *better* than John the Baptist, but that every Christian, even the least, was in a higher, a more favoured condition than John, though he was equal to all those who had gone before him, as being honoured with the office of immediately preparing the way for Christ. The spiritual privileges or gifts which belong to the baptized Christian are far greater than are or were given to any other men, the gift, namely, of the Holy Spirit of God, who dwells within them, and enables them, if they grieve Him not, to live a holy and a godly life, and to attain to the highest blessings of eternity.

12. In this verse, 'violence,' and 'the violent,' seem to mean eagerness, and eager and impetuous persons, who 'took,' or entered into the kingdom 'by force,' that is, eagerly and impetuously. 'Suffereth violence,' means that it is entered, or embraced, in that manner. The meaning is, that, on the first preaching of the Gospel, from the time of John the Baptist till the time of Christ, when it was a new thing, those who received

it did so with great readiness and eagerness. So when these words of Christ are given by St. Luke (xvi. 16), he puts it, 'every man *presseth* into it.'

13. This verse means that the prophecies, and the teaching, of the Old Testament (called 'the Prophets and the Law') continued till John the Baptist came, and no longer, as it was then the times of the Gospel began. Our Lord says, 'For all the prophets,' &c., to explain why He had said in the previous verse, 'from the days of John the Baptist,' namely, as being the days when the Gospel Dispensation began.

14. 'Receive,' that is, understand it. John the Baptist was foretold under the name of Elias, or Elijah (Mal. iv. 5), to whom he was like in several respects, both in his outward appearance and dress, and in his spirit (see also note on John i. 21).

16—19. The general meaning of these verses is, that the Jews of our Lord's day were, like wayward children, a perverse people, who would not receive the truth in whatever manner it was presented to them, whether by John the Baptist, who led one kind of life, or Christ, who lived a different one.

18. 'Neither eating nor drinking,' is a

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

strong figurative way of saying that he ate and drank little, and very plainly; that he lived a hard and self-denying life. 'He hath a devil,' or, as we should say, he is mad.

19. Our Lord describes Himself as 'eating and drinking,' that is, living in society and like other men, instead of retiring from the world like John the Baptist. To live in retirement from the world, and refraining from the indulgence of the natural appetites, may be the duty of some men, as it was that of John the Baptist, who was commanded to do so by the Holy Spirit, but the generality of men are called to live in society, and allowed the innocent enjoyments of life, and therefore, we may believe, our Lord, who came to be an example of life to mankind in general, lived, upon the whole, in that manner, and not otherwise, except occasionally.

'A friend of publicans and sinners:' see note on ix. 10. It is probable that such persons were given to excess in eating and drinking; and the Jews found fault with our Lord, as if He took part with them in the same, whereas, as we have seen, He associated with them in order to lead them to repent.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee,

'Of her children,' means by her children. These words seem to mean that they who were really wise, who are called the 'children of wisdom,' would be able to feel and to shew (to 'justify,' or set forth according to truth) the wisdom and rightness of the conduct both of our Lord and of the Baptist, each according to their different circumstances, the one being called to live out of the world, and the other to live in it.

21, 22. Tyre and Sidon were heathen towns on the sea-coast north of the Holy Land, which had never had the advantage of hearing the preaching of Christ and of seeing His miracles, as the Jewish towns of Chorazin and Bethsaida had. See note on x. 15. We see in the Acts of the Apostles that the Jews, from their pride and blindness, believing that they were God's people, and that there was nothing for them to learn, were much slower than the Gentiles to receive the Gospel.

23. 'Exalted to heaven,' that is, very proud. 'Brought down to hell,' at the Day of Judgment.

25. 'Babes' in this verse does not mean infants in body, but those who were simple and teachable in mind, as

O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no

man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you,

children are, and whom God therefore chose to be the hearers of the Gospel, as our Lord Himself says about children, that they were to be our patterns in receiving Him and His word (Luke xviii. 17). Our Lord does not mean that God had 'hidden these things' (namely, the Gospel) from the 'wise and prudent' (which means those possessed of human and worldly wisdom, knowledge, and prudence) *because* they were so, but because they were *proud* of being so, *satisfied* with being so, and would not receive the Gospel unless they could understand it and judge of it by that wisdom and prudence. Such wisdom and prudence are good things, as we learn from the Bible itself (as when God gave them to Solomon), though attended with certain temptations; and it is proper to seek for and to have them; but when God speaks to us, as He did and does in the Gospel, we must submit our own wisdom and all the faculties of our mind, and receive with humility and faith, and with the teachableness of 'babes' or young children, what is there delivered. Otherwise, as many of the mysteries of religion are beyond the understanding even of the wisest of men, when a man relies upon *it*, without the aid of the Holy Spirit, they will be 'hid from' them; that is, refusing to believe till they can fully understand them, they will reject them altogether, to their own certain condemnation. And as the Pharisees (who are here chiefly referred to) did so, while the simple-minded disciples received the Gospel, our Lord 'thanks' God the Father for the proof which was so

given that the meek and humble were fit to receive it, while the proud were not.

27. See notes on xx. 23, and xxviii. 18. 'No man,' that is, no one, no being. 'He to whomsoever the Son will reveal Him,' inasmuch as it is only in Christ that God the Father has spoken to man; who is therefore called the 'Word' of God. See John i. 1, and note.

28—30. The 'labouring' and being 'heavy laden' may refer both to the burden of afflictions, and to the much worse burden of sin upon the conscience. To all those who have those burdens, that is, to all mankind, as all have the first of them, and all *ought* to feel the burden of sin, as all have sinned, our Lord says here that their only relief and comfort will be in obedience to His law (which he calls 'taking his yoke,' and 'learning of him') which they will find more and more 'easy' and 'light,' the more they become accustomed to it. Nothing but obedience to God can give true 'rest to the souls' of men. There is indeed *difficulty*, instead of ease, to all men in some measure, in attempting to pay perfect obedience. This is partly from the weakness and infirmity of human nature; but in hearing what our Lord here says we must remember that the grace of the Holy Spirit is given to Christians with the very object of enabling them to strengthen that weakness and overcome that infirmity; and that difficulty which is felt in obeying God, in taking His easy yoke and light burden of which our Lord speaks, is not only from mere

and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

CHAPTER XII.

1 AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

human weakness, but still more from the force of the evil habits which we allow ourselves to form from our very infancy, in despite of the Holy Spirit dwelling within us. In proportion as men shall have followed from their youth the leading of that Heavenly Guide, do they find it light and easy to do so, as even experience shews. And even they who follow other guides, namely, their own passions and evil desires, find that these put a much heavier and wearier burden upon them, even if they think of nothing but this life, than the law of God would do. This too is proved by experience; the experience of all wicked men, when they come to reflect upon their condition. They are weary of it and would leave it; but they cannot. And the thought of the *next* life makes this slavery of sin, the desire without the power to leave it off, into which confirmed sinners fall, the heaviest burden which can be laid upon man.

CH. XII. 2. The Pharisees meant that as reaping was forbidden on the Sabbath-day, as being a work or labour, by the fourth Commandment, even plucking the ears of corn, and rubbing them in their hands (Luke vi. 1) was forbidden also. Our Lord shews them that works of necessity (ver. 4. 11) and also works of piety or kindness

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them

(ver. 5. 12) are allowed to be done on the Sabbath-day. And if this was so even in the case of the Jewish Sabbath, in which abstinence from labour, as the general rule, was very strictly commanded, it must be no less so on the Christian Sunday, or Lord's-day, provided we are careful that any work that we may do is really and truly a work either of necessity or of piety. So, here, if it had been wrong to do such a simple act as to pluck and rub the ears of corn, it would have been wrong to do any thing on any Sabbath-day to prepare food which, as being necessary, is not forbidden.

3, 4. See 1 Sam. xxi. 6. The 'shewbread' was the name given to the bread which was, at certain times, set apart for the use of the priests only, under the Jewish law (see Levit. xxiv. 5—9). As the general rule, therefore, no one not being a priest had any right to eat it; but our Lord means that as that was not an *everlasting* commandment of God, as all the *moral* parts of the Law were, but only an outward ordinance or ceremony, it might be occasionally set aside if a great necessity occurred, such as in this case, in which we may suppose that David and they that were with him were in danger of perishing from hunger, or of serious illness if they had not eaten. The *moral* parts of the Law, relating to 'judgment, mercy, and

which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not

faith' (xxiii. 23) were never to be set aside, in whatever circumstances (see v. 18, and note); but the particular ceremonies or ordinances might, both when they interfered with the moral law (see note on ver. 7), so that both could not be observed, and, as our Lord shews here, under great necessity.

5. The meaning is, that if it were wrong to do *any* kind of work on the Sabbath, even the priests would 'profane' or break the Sabbath, by doing the work belonging to sacrifices on that day as well as on others. Our Lord mentions these two instances to shew the *two kinds* of allowable work, viz. as was said before, works of necessity, or charity, or piety.

6. 'One greater' means our Lord Himself. He means that if it was allowable for the priests, and for the service of 'the temple,' to break the strict letter of the law about the Sabbath, it was much more so for Him, who was 'greater' than they, to do so, or determine whether it might be done.

7. See note on ix. 13. Here by 'sacrifice' we may understand all outward observances: and, as in that other passage, the meaning is not that such observances were *not* according to God's will, but that 'mercy,' or love towards others, was superior to them; and in cases where they could not both be kept to, the outward ordinance must be

have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

set aside, and the work of kindness performed. And the same rule applies, as was said before, to works of reasonable necessity, such as the preparation of food. It is the same with Christians as with the Jews who are here addressed by our Lord. The outward ordinances of the Christian Church are indeed superior to those of the Jews, as the grace of the Holy Spirit is specially conveyed through them; but it has always been held lawful to omit even these, not indeed habitually, but on occasions, if good may be done by so omitting them, as in such a case as staying away from the service of the Church to attend the sick, if such attendance cannot otherwise be had.

8. Our Lord means that He, the Son of man, being also Son of God, and God the Son, had supreme power over all *such*, being His own, ordinances, as the strict observance of the Sabbath-day. This is as was explained, because it was one of the outward or ceremonial parts of the law of Moses. It would have been impossible for Christ Himself to have set aside any of the everlasting *moral* parts of that law, 'judgment, mercy, and faith.'

10. 'That they might accuse Him,' namely, they hoped that His answer would be such as they might be able to shew was contrary to the fourth Commandment. Our Lord shews that it

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil,

was not so, according to what has been explained on the former verses.

15, 16. See note on ix. 30.

17, 18. *Is. xlii. 1.* These words are spoken by God the Father, through the Prophet, and relate to Christ, who, as man, was the 'servant' of the Father. 'Judgment,' means righteousness, which was to be 'shewn,' or preached, under the Gospel, to the 'Gentiles.'

19. This verse signifies the retired and meek manner, without pride or display, in which Christ preached and did His miracles.

20. The 'bruised reed,' and the 'smoking flax,' are figures, or likenesses, to which other things are meant to be compared. The 'bruised reed,' means a heart, weak indeed, and liable to sin, but feeling its weakness and sin, and 'bruised,' that is, sorrowing for it. The gracious promise of

God is, that He will not 'break,' by extreme severity, such a heart, but will cherish and strengthen it. The 'smoking flax,' viz. flax which was burning, but in which the flame is gone out, and the only heat remaining is shewn by the smoke, means the slight remains of faith or sense of religion in a heart which was once filled with them, but in which they are nearly extinguished. Here it is promised that Christ will not 'quench,' that is, wholly give up such a heart to that hopeless state, but will still be willing to offer His grace to rekindle that extinct flame.

The words, 'till he send forth judgment unto victory' (which are slightly altered, as is often the case, from the passage in the Old Testament), seem to mean, 'until He has caused the righteousness of the Gospel' (signified by 'judgment') to prevail, or obtain 'victory,' over the whole earth. So that the

blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

description of the meek and quiet manner in which our Lord Himself preached and ministered, is to apply also to the spread of the Gospel through the world, through the ministry of His true followers.

24. 'By,' that is, by the power of Beelzebub, or Satan. The evil spirit seems sometimes to have had power to work some kinds of miracle, and the Pharisees accordingly pretended to suppose that the miracles of Christ were wrought by their aid (see note on ver. 27).

25. 'House,' that is, family.

26. 'Satan cast out Satan,' that is, cast out inferior evil spirits, who being his ministers, their being cast out is called Satan himself being so.

'He is divided against himself,' that is, his own power would be exerted against himself.

27. This verse refers to certain persons among the Jews who professed to be able to cast out devils; and who, perhaps, were sometimes allowed by God to do so, as He allowed the magicians of Egypt to work miracles (Exod. vii.). Our Lord shews the folly of supposing that Satan would cast

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

out devils, as they were his servants and doing his work; and says, that if *that* was the way in which devils were cast out, their own 'children,' that is, fellow-countrymen, who did or professed to do the same, were also acting by the power of Satan. Wherefore they, their own fellow-countrymen, might be their 'judges,' that is, could be brought to prove the falsehood of what they charged against Christ.

28. 'The kingdom of God,' that is, the Gospel, of which such miracles were a proof.

29. Satan is here likened to a 'strong man,' and the 'house' means the soul of the man possessed by one of the evil spirits under the command of Satan. To 'spoil the goods' in that house, means to cast out the devil from that possessed soul, which while possessed might be said to belong to Satan; and our Lord shews that it could not be Satan himself who would give up the possession of a soul occupied by his power, but that it must be a stronger than Satan, namely, Himself, who should have power first to 'bind,' or overcome him, and then to deliver the possessed soul from his influence.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto

men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy

30. To 'gather' and to 'scatter' here allude to a harvest; and our Lord means that one who is not with Him is in truth against Him, and doing mischief, as one would be who was scattering and wasting the corn instead of gathering it.

In other places (Mark ix. 40; Luke ix. 50) our Lord says, 'He that is not against us is on our side.' In those other places it may appear that He was speaking rather of those who were but beginners in religion, those who had but just heard of His Gospel; and that He says indulgently of them, that if they began by listening to it, not disbelieving it, and, as it were, giving it a trial in their actions, they were not to be discouraged, but led on till they arrived at a full belief; and He seems graciously to say that such would be God's method of dealing with them. Whereas in this text He may be speaking of those who have fully received the Gospel, and are bound by all its duties, and admitted into all its privileges; and of them we are to learn by these words that any thing like indifference, taking part neither for religion nor against it, lukewarmness, is as bad in God's sight as acting openly against it.

But it is also easy to understand both these texts as meaning in fact the same thing, at least for us who have been born and bred Christians, and are living entirely under the Gospel covenant. Because, as is often set forth in the Bible, the only obedience which God will acknowledge at our hands, is the entire and undivided obedience of the heart. No half-obedience, refraining from some sins and allowing others,

doing some duties and not others, will be received by the Lord; and therefore unless we are (wholly) 'with' Christ, we must needs be (wholly) 'against' Him. There are only these two conditions possible for a Christian, to be 'with' Christ or 'against' Him; and therefore he that is not 'with,' can be nothing else but 'against' Him; and he that is not 'against,' can be nothing else than 'with' Him. Of course we are speaking of the *wilful* acts of a man, and we may apply here what was said on v. 19.

31, 32. Our Lord introduces this saying about the blasphemy against the Holy Ghost by the word 'Wherefore,' which appears to signify that the Pharisees, of whose sin in imputing His miracles to Beelzebub He had just been speaking, had at least been *very nearly* committing that blasphemy (see Mark iii. 29, 30).

This sin—the unpardonable sin, as it is sometimes called—the sin which God will not forgive, is elsewhere alluded to in the New Testament (Heb. vi. 4—6; x. 26, 27; 1 John v. 16); but is never clearly described to us. It was not according to God's will that it should be so described; and doubtless we are told what we read in these texts, and we are told no more, in order to keep us in a state of constant watchfulness over the condition of our souls, lest we should be led into that fearful sin. But persons have sometimes been thrown into a state of alarm, thinking that they may *already* have committed that sin for which there is no forgiveness, and that therefore they cannot be saved. Now we may humbly trust that we cannot be mistaken in saying

Ghost, it shall not be forgiven him, neither in this

world, neither in the *world* to come.

that *such* alarm must of necessity be groundless. We are so clearly told in so many parts of Scripture that *all* sinners who truly repent of their sins will be forgiven, and that all who truly desire to turn to God will by grace be enabled to do so, that we may say without doubt that no person who feels alarm about himself, and a desire to repent, *can* be in a hopeless state (see xi. 28; John vi. 37; 1 John i. 7, &c.). Of course it remains for him to repent as he ought to do. Much real sorrow, and painful amendment of life, will be necessary for him; but he is certainly not beyond the hope of God's forgiveness.

Now it would appear in the first place that the forgiveness of God which is here spoken of, is chiefly that which will be given or withheld at the Day of Judgment; it is then that men will be finally judged. In this world forgiveness is held out to *all* sinners who will rightly receive it; and sincerity alone, a *real desire* to receive it rightly, will be blessed with the ability to do so. But we know that there are many who *will not* receive it, who are hardened sinners, who never do repent, and who die in their sins. It is of them, we may believe, that these fearful passages speak. The simple meaning of these texts may appear to be, that the unpardonable and unforgiven sin is *any* wilful sin not timely repented of and forsaken. The offer of God to *all* sinners is forgiveness if they will repent and have faith in Christ, and amendment of life through the aid of the Holy Spirit. If they reject this offer, it is a rejection of the only means of salvation which God has made known to man, of the only means of spiritual grace, and is called 'blaspheming against,' or doing despite to, 'the Holy Ghost,' who is the giver of this gracious gift: and a man *being in that state*, as long as he is so, can never be saved, his sin 'can never be forgiven,' for he himself refuses to embrace the only means of forgiveness

which God has made known to men. But if he do repent as he should, the curse will be removed. Nor does this view tend to make persons believe that they may go on sinning, because that they may repent when they please (see note on xx. 1—16). For a man *may* commit that unpardonable sin, and many in fact do so. A man may become entirely hardened and beyond repentance, and many are so. We cannot indeed say that any particular person has done so, because we cannot see into his soul, or foresee future things; we cannot say so of any particular person either before or after his death; we cannot tell what his state in God's sight really was or is. But that many do die in a state of hardened sin, and without due repentance, is clear from the Bible (ch. xxv. 46; Rev. xxii. 15, &c.), though we could not pronounce so from our own knowledge or judgment. It is they who at the Day of Judgment will be found to have thus blasphemed against the Holy Ghost; and God, who sees and knows all things present and to come, sees and knows these persons while still living; and of them He says, as in these verses, that their sin will not be forgiven, either in this world or in that which is to come; that is, generally, not at all; not because the sin is too great for forgiveness, but because the sinner will not repent. And it is to keep us ever on our guard against falling into that state of hardened impenitence, that these passages of Scripture are vouchsafed.

So when our Lord says that all manner of sin, and in particular speaking against Himself, will be forgiven unto men, it appears to mean in the first place sins committed against Him while He was on earth, and by those who were *ignorant* who He was, and who were not yet enlightened by the Holy Spirit; whereas sin against the Holy Ghost is wilful sin against the light of the Spirit; but it may also mean gene-

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou

shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it:

rally that any sin will be forgiven upon due repentance, but not otherwise.

33. This verse means 'the tree and its fruit must either both be good or both bad;' the one cannot be good and the other bad. And our Lord means that men are the same: good-hearted men will do good works, and bad-hearted men will needs do bad works (as at iii. 10, and vii. 16, where see notes).

34. 'Vipers,' see note on iii. 7.

36. 'Idle,' thoughtless or trifling.

37. This verse refers to the Day of Judgment; and 'justified' means counted worthy, at that day, for the sake of Christ, to be received into heaven. Our Lord of course does not mean that, provided a man in this life says what is right, he will be so *justified*, without both his thoughts and his deeds being taken into account; for we know that by thoughts and deeds, as well as words, will men be judged (Rom. ii. 6. 16, &c.). But He means, partly, in order to avoid the contrary error, that words, as well as thoughts and deeds, will be taken account of, so that we

must be as careful to avoid bad or careless speech, as evil thoughts and sinful actions; and also, that it is the general case that a good man will use good and right words, and it probably never happens that a bad man, though he may often hide his thoughts, does constantly, or even generally, use good words; so that, as St. James says (iii. 2), 'If any man offend not in word' (that is, never does so) 'the same is a *perfect* man.'

39. See note on xvi. 4.

40. See Jonah i. 17. What thus happened to Jonah was a type of the three days that were to pass between our Lord's burial and His resurrection. It was only a *part* of three days, that is, it was part of Friday on which He was buried, and part of the Sunday on which He rose again; but that period is called three days and three nights, according to an usual way of expression among the Jews.

41. See Jonah iii. 5. 'A greater,' namely, Christ Himself, at whose preaching the Jews of that 'generation'

because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh

through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so

ought to have repented and did not; wherefore they would be 'condemned' on the day of judgment by the Ninevites who did repent at the preaching of Jonah, who was but a prophet; that is, their sin would be exposed by the contrast of the conduct of the Ninevites.

42. 'The queen of the south' means the queen of Sheba, which was a southern (and very remote, or 'uttermost') country. See 1 Kings x. 1.

43—45. The evil or 'unclean' spirits were to be driven out by the miracles of Christ and His Apostles from the Jewish people, that is, from as many as were possessed by them. Also, with regard to the whole people, the evil spirits of ignorance and superstition under which they were oppressed at the time of our Lord's coming, were to be expelled by the teaching of the Gospel. Their minds were thus left free, or, as it is called under the figure of a house left unoccupied, 'empty, swept, and garnished,' so as to be *capable* of rightly receiving that blessed Gospel. But, inasmuch as they refused to receive it, the power of Satan returned upon them 'sevenfold,' that is, very much worse than before, and the whole nation, except those of them who believed, were given up to such confirmed unbelief and wickedness, that their city was destroyed, and they were scattered over the face of the earth. Thus was the 'last state' of the 'wicked genera-

tion,' whom our Lord addressed, 'worse than the first.'

'Dry places,' deserts or wildernesses. In some manner which the mystery of the subject forbids our fully understanding, it seems to be shewn by other passages of Scripture, that the evil spirits found comparative 'rest' or ease, by possessing the souls of men; from which, therefore, they did not like to be cast out (ch. viii. 29, where see note; Mark v. 7, &c.).

We are to learn from these verses the same kind of lesson, more generally, which our Lord meant in particular for the Jews, namely, that unless our minds and souls are *filled* with a knowledge and love of religion, it is of no use merely to set them free from ignorance, or from any particular evil by which they before were possessed. The soul of a man cannot *remain*, as it is here described, 'empty and swept;' it must be filled with some feelings or other, and unless it is filled with the love of God, it must needs, from its natural tendency to evil, be filled with evil passions. And though the evil spirits of ignorance, or of superstition, or whatever they be, may be expelled, other evil spirits, which may be, as is here said, 'more wicked' than the former, such as pride, ungodliness, knowingly refusing to believe God's word, and the like, will take possession

shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

1 THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat;

of the soul. And the 'state' of that soul then must needs be 'worse than the first,' as it will have received those evils into itself after having had the opportunity given to it of following what is right, and is therefore more guilty in not doing so than it was before it had been enlightened. The 'unclean spirit,' therefore, is Satan, who is driven out in one form, and returns in another, and a worse one.

46—50. Our Lord does not mean to lower in any way the duty of love towards relations, which is set forth to us by His own example (Luke ii. 51;

and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

John xix. 26, 27, &c.), and by many passages of Scripture (Exod. xx. 12; Ephes. 5. 25, &c.). But He graciously redeems among even His kindred all His true followers (see Heb. ii. 11), and He also would remind us here of what He says elsewhere, that the love of God is *above* all earthly relations; and, if necessary, they must be sacrificed to it (see x. 37, and note).

CH. XIII. 3. A 'parable' means a tale or story, of earthly things, with a meaning or lesson to be drawn from it about heavenly things. See the ex-

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever

hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith,

planation of this first parable, about the sower, below, in ver. 18—23.

11. 'The mysteries of the kingdom of heaven,' difficult or deep things about the Gospel. 'It is given unto you,' that is, God willed that the true disciples of Christ should understand those mysteries, but that none were to understand them except those who would *become* His disciples, and come to Him in a humble and teachable spirit to learn. All others are described in the end of this verse, as those 'to whom it was not given,' or allowed, to understand them.

12. This verse teaches us, that it is our duty to improve always, and to become better in our lives than we are. 'Whosoever hath,' means, whosoever hath some *good thing of his own*, of *his own getting*, that is, whosoever hath, not indeed *by his own strength*, but by God's help, gained or acquired more goodness than what he began with: and 'whosoever hath not' means, whosoever hath not so gained more than he had at first. This may be understood by comparing it with the parable of the talents (ch. xxv. 14—30), where the same words are used. The meaning in both places is, that by the grace of God, a certain capacity, ability, or power of pleasing Him, is given to every man. If he makes a right use of this, by the prayer of faith, and by constant endeavours to serve God more and more, he will find that grace of God, enabling him to lead a good life, increased to him more and more (John i. 16; James iv. 6, &c.). Such an one is here described as one that 'hath.' 'Whosoever hath,' that is, whosoever hath, by

God's help, improved upon what has been given to him, 'to him shall be given, and he shall have more abundance.'

But in the end of the verse 'even that (which) he hath' appears not to mean, as it does in the beginning, that which he has gained above what was given to him: but to mean the latter, namely, that which was at first given him. The meaning is, 'whosoever hath not,' that is, in the case of whoever hath not improved what was given him, even that which was given him shall be taken away. That is to say, he who does not strive to improve more and more, and to lead a better life from day to day, will lose even the knowledge and inclination even to do right with which he began, and will become utterly wicked. For we must always remember that our souls cannot remain stationary, neither better nor worse. If we do not improve, if we do not become, the longer we live, more spiritual and heavenly-minded, we shall in fact be getting worse.

Our Lord applies this saying to the case of the Jewish multitudes who came around Him. As they made no good use of the opportunity thus given them of improving themselves, as they did not follow it up by becoming His true disciples, (which if they had done, they would have been as the man 'who hath,') but were content to remain as they were, He tells them that they would become worse and worse, and even would lose the slight knowledge, and desire to learn, which they had.

13, 14. See Isa. vi. 9, 10. The meaning is, that though the people saw the miracles of Christ, and heard His words, it

By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes,

was the same as if they neither saw nor heard, as they learnt nothing from them. For, as we have seen, it was not *meant* that they should understand at once the parables; as it is said yet more plainly in St. Mark, that the parables were spoken in obscure language, '*that*' the people, whom our Lord addressed, might not see, that is, understand them: God not willing that they should do so till they came humbly to Christ to be taught. Our Lord meant by them to draw them on to come to Him and learn patiently from Him, which they, from their evil mind, did not.

15. 'Gross' means stupid, unable to receive the Gospel. 'Their ears are dull of hearing, and their eyes they have closed,' that is, in the sense above given, that though they saw and heard, they did not understand so as to make a right use. The meaning of this verse is, that the people had so unfitted themselves, by wilful sin, for hearing the Gospel, that our Lord did not count the greater number of them worthy of having it plainly set before them for the salvation of their souls, and therefore spake to them in parables. Such of them as were humble-minded and moved by the grace of God to desire to hear further, would follow after Christ, and ask to have the parables explained. But except to them our Lord did not vouchsafe to speak plainly, as He did not offer the whole mystery

for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and under-

of His Gospel, save to those who were prepared to hear it aright. To have done otherwise would have been against His own precept which we read before, 'Give not that which is holy to the dogs:' (ch. vii. 6, where see note.) And we may add to what is there written, that to have revealed such deep things to the evil-disposed would have been worse for them, as they would have neglected them, which would be to them an additional sin.

'Lest at any time they should see,' &c., appears thus to mean, 'for they are not fit, or counted worthy, to be enabled to see with their eyes,' &c.: for it was the grace of God alone which could so enable them.

16. To see and hear means here, as before, to do so rightly, so as to understand.

17. Our Lord tells His disciples how much more favoured they were than the prophets under the old Dispensation of God in the Jewish times, who could only look forward to and wish that they might see, what the disciples actually saw, the coming of Christ, who, as the expected Messiah of the Jews, was partially revealed to them by the Spirit of prophecy.

19. 'The word of the kingdom,' that is, of the kingdom of heaven, the Gospel, which is likened to the seed, as the sower is to the preacher of the word: in the first instance Christ Him-

standeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The

kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

self, next His Apostles and commissioned teachers, through whom, in so far as they teach rightly, He Himself speaks.

'The wicked one,' is Satan, compared to the fowls in the parable: who destroys all the good which the preaching of the truth might do to any one who hears it, unless he turns it to right account.

21. 'He hath not root,' that is, he does not receive the word deeply, and with real principle and resolution to hold by it against all temptations and difficulties: so that when they come, he cannot resist them, but is 'offended' (see note on v. 29).

'Dureth' is the same as *endureth*.

22. The 'cares' and 'riches' of the world, by which the hearer is 'deceived,' so that he yields to them, and 'the word' of God is 'choked' or hindered in his heart, are likened to the 'thorns' of the parable.

23. The 'fruit' is the good works which ought to follow upon receiving the word: and which some produce more abundantly, and others less: as seeds do. 'Hundredfold,' that is, an hundred *times* more than the seed.

24. 'The kingdom of heaven' in all these parables means the Gospel, and

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field :

32 Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them :

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which

have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man ;

38 The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked *one* ;

39 The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all

what happens under it. See below, ver. 37—43, and notes.

31. In Eastern countries the mustard plant is not a small one, as among us, but grows to be a large tree. The Gospel is therefore likened to it, as having had small and humble beginnings with Christ and His Apostles, and then spreading over all the world.

33. Here the 'meal' means the world, which was to be filled with Christianity as flour is filled with the leaven, or yeast, which spreads through it. It is like it not merely in its being so filled *completely*, and so as to give it quite a new character, but as it is done *gradually*.

35. See Ps. lxxviii. 2. The prophet here is David, as many parts of the Psalms are prophecies as well as hymns. 'Things,' that is, the things of the

Gospel, which were planned by God from 'the foundation of the world,' or from everlasting, but kept 'secret' from the knowledge of men till the days of Christ.

37, 38. 'The children of the kingdom' (of heaven), means those in the 'field,' that is, the world, who rightly receive the Gospel. They are likened to seed sown by Christ the Son of man, as it is through His grace that they do so receive it. The 'children of the wicked one,' are evil-minded Christians or hearers of the word, who, though outward members of the Church of Christ, make no good use of being so, being perverted by Satan, and so likened to seed sown by him.

41. 'His kingdom,' the outward or visible Church of Christ. 'All things

things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

that offend,' means rather all *those* who lead others into sin (see note on v. 29).

42. The 'furnace of fire,' is hell-fire.

In the parable thus explained by our Lord, the words 'while men slept,' may allude to the secret and hidden manner in which Satan works and influences the minds of men to evil, and also to the *carelessness* of men in admitting him. We are to observe, however, that it is not always intended that every small particular in a parable must have a spiritual meaning, such being often put in only for the sake of the story.

From ver. 28—30, we are to learn, as from the parable of the net (ver. 47), that in the Christian Church, the state of which is one of *trial*, bad and good will be ever mingled till the Last Day, when they will be finally separated, some unto happiness, and others unto misery; and that it is not allowed to us to make an outwardly visible communion with none but entirely righteous persons within it, as the 'servants of the householder' wished to have a field with none but good corn in it. For we cannot be sure of discerning *all* good persons, as God alone can; and in trying to cast out the wicked we might cast out some whom we mistook for such, and who were really good, as the master told his servants they might mistake wheat for tares (or, as it more properly

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of

means, a sort of bad or inferior wheat) while still growing and before the time of ripening had arrived, when they would be distinguishable. It is indeed allowed to the Church to exercise discipline and cast out open sinners from her communion; but such discipline should always be with a view to lead them to repent, and should leave room for such repentance, whereas the 'rooting up' of the parable, would mean casting out entirely, without a hope of return.

The 'servants,' here may mean the rulers of the Church, to whom the warning not *so* to cast out sinners is addressed. The 'barn,' in ver. 30, is the same as *garner* in iii. 12, where see note. In ver. 43, 'the righteous' are they who are accepted at the Last Day. 'The kingdom of their Father,' that is, heaven.

44. 'Hideth,' that is, does not mention that he had found it. In this parable and the next, the lesser details are not of importance (see note on ver. 42); their general meaning is that the Gospel, and what is therein promised, are alone of real value to man, and that all other things should, if necessary, be given up for the sake of them.

47. The 'kingdom of heaven' seems to mean here, not so exactly the *Gospel* as the Christian Church, the body or number of baptized Christians, among

the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, inso-much that they were astonished,

whom are bad as well as good. The general object of this parable is the same as in that of the tares; but that one set forth chiefly that the good and bad are mingled in this life; this one, that they will be separated at the Last Day.

52. 'Scribe,' here means a teacher of the Gospel, one 'instructed unto,' or well able to set it forth. Our Lord says that the Gospel and its doctrines, such as He had just been setting forth in the parables of this chapter, consist partly of old things, that is doctrines and commandments which God had before made known in the Old Testament, and repeated in the New: partly of new things, new revelations made in the New Testament.

54. 'His own country,' Nazareth, where He was brought up.

56. 'All these things,' all these powers of preaching and miracles.

and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

1 AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is

57. 'Offended,' here means nearly the same as in xi. 6 (where see note), namely, that the people, knowing the lowly origin of our Lord, and having formerly been apparently on an equality with Him, felt angry and annoyed at seeing Him so much above themselves, and saying and doing such great things; so that they were envious as well as surprised, and refused to believe in Him.

'A prophet is not without honour,' &c., is a sort of proverbial expression, and was said from the same reason which made the Nazarites offended in Christ; namely, that the countrymen of a prophet, who had been familiar with him, were more naturally jealous of his fame, and not inclined to admit that he could be greater than themselves.

CH. XIV. I. 'Tetrarch,' means a kind of ruler or governor.

risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the

damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake,

3. 'His brother Philip's wife,' that is, widow.

4. 'To have her,' namely, to wife, which was contrary to the Law (see Lev. xviii. 16).

8. A 'charger,' means a plate or dish.

9. 'And them which sat with him at meat,' being ashamed to be perceived to break the oath which he had made, which he ought to have done, as it is

not right to keep an oath when it is discovered to be a wicked one.

13. 'He departed,' supposing Herod might seek to slay Him also (see note on ix. 30).

19. 'Blessed,' that is, gave thanks to God before distributing the food, as we do in saying grace, which 'blesses' or sanctifies the meal. In this case our Lord probably also referred particularly

and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his

to the miraculous power which He was about to exert, and which He had from the Father, whom therefore He thanks or blesses (see note on xxviii. 18).

20. 'They were all filled,' the number of the loaves and fishes having been multiplied by our Lord, by a miracle, so as to be enough for them.

25. 'Watch,' division of the night.

29, 30. St. Peter was enabled to walk on the water by a miracle. But, as we see in other miracles which our Lord

did (ix. 22, &c.), no one could benefit by them who had not *faith*. Peter therefore at first had some faith, enough to enable him to walk on the sea by the miraculous aid of Christ; but when the trial of his faith became stronger by the storm increasing, it failed, and he began to sink.

31. 'Doubt,' whether the aid of God would be continued to him throughout.

32. 'The wind ceased,' namely, at the command of Christ.

garment: and as many as touched were made perfectly whole.

CHAPTER XV.

1 THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother:

and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

CH. XV. 2. This rule, against eating with unwashed hands, that is, without certain formal and ceremonial washings, was not a part of the law of Moses, which only prescribed certain washings on ceremonial occasions, but, as it is here called, a mere 'tradition,' or custom derived from the 'elders,' that is to say, learned teachers among the Jews.

3. 'Your tradition,' that is, another tradition of the same kind.

4. 'God commanded,' see Exod. xx. 12; Deut. xxvii. 16. 'Let him die the death,' that is, be put to death.

5. What is here called a 'gift' is called in St. Mark's Gospel (vii. 11) 'Corban,' which is a Hebrew word of the same meaning. It means a gift to God, or a thing consecrated or made holy to the service or to the house of God. It was of course allowable and right for a man to give up *some* of his property to the service of the temple, or, in any other manner, to the outward service of God; but the fault which our Lord here reproves was that by which some of the Jews used to profess that so much of their property had been given up by a vow to God, that they were unable to give up any of it to a good and

necessary purpose, such as in this instance the support of their parents. This probably would often be a mere pretence; but even if it was not, our Lord teaches them that such a duty as that of supporting their parents in case of need was a higher one, one of greater obligation, than that of giving up their wealth to the service or the ornament of the temple; and that the latter, if they had not enough for both, should give way to the former. This is according to what He says above, 'I will have mercy, and not sacrifice' (see xii. 7, and note); and we are to learn from it the same sort of lesson as the Jews, namely, that though it is right to dedicate some of our means to such outward services as, for instance, the adorning of churches, and it is right to deny *ourselves* for such a purpose, yet there are duties which we owe to others, such as the one here mentioned of supporting our parents, which are of greater importance, and which require from us even the wealth which we had intended or set apart for the former purposes, in case *both* the objects cannot be attained.

6. 'Free,' that is, excused from doing so. 'Honour,' assist or support.

7. xxix. 13.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly

Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which pro-

9. 'The commandments of men,' as it was only a 'tradition of the elders,' (ver. 2).

11. Our Lord, as we see from ver. 20, said this with reference to the tradition among the Jews which had just been noticed, that it was wrong to eat with unwashed hands. The Pharisees held that that was a sin, and that food thus eaten ('that which goeth into a man') therefore 'defiled' him, that is, he sinned by eating it. Our Lord tells them that under the Gospel covenant there would be no such distinction of things lawful and unlawful to be eaten as there was under the law of the Jews, who, for instance, were forbidden to eat the flesh of swine. The Gospel was to be preached to all nations; the law was for one nation only, the Jews, who were therefore kept apart from other nations by many peculiar observances, by which Christians were not to be bound. Christians, as we are told by St. Paul (Rom. xiv. 14; 1 Cor. x. 25, &c.), are allowed to eat any *kind* of meats; there is no general restriction as to the *quality* of it, though at particular times, or for particular reasons, restrictions as to food may be proper in the way of fasting. But we must observe that it is only meant that any *kind* of meat is allowed:

of course a man is 'defiled' by any excess of food, greediness, &c. 'That which cometh out of a man' is explained in ver. 18, 19.

12. 'Offended,' that is, shocked, as if he had said something wrong in speaking against their traditions and ceremonies.

13. By a 'plant' our Lord appears to mean a doctrine; such as the Pharisees had been mentioning, that it was wrong to eat with unwashed hands. This, as being not from God, but only a tradition of men, our Lord calls a 'plant, which his heavenly Father had not planted.' It was therefore to be 'rooted up,' that is, the doctrine and all such must be abolished.

14. 'Blind' means ignorant, not seeing, as it were, with the eyes of the mind, such as both the Pharisees were and the people whom they misled by their traditions. The end would be ruin to both of them, likened by our Lord to the blind 'falling into the ditch.'

15. 'Parable' here means a saying which needed to be explained; that, namely, in ver. 11.

18, 19. 'Those things which proceed out of the mouth' are *words*, which are spoken of here as the *signs* of the 'thoughts' which are in the heart, from

ceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said,

I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those*

which 'thoughts' proceed evil actions: such as are mentioned in ver. 19.

22. 'A woman of Canaan,' that is, not a Jewess; from one of the Gentile nations.

23. 'Send her away,' that is, send her away *satisfied*, by doing what she asked.

24. See note on x. 5, 6. The Jews are compared to 'lost sheep,' inasmuch as they were 'lost' or wandering in errors and sins.

26. It was in order to try or prove this woman's faith that our Lord at first refused to work the miracle for her; and in this verse He adopts the reproachful term which the Jews often used about heathens and unbelievers, namely, 'dogs.' The 'children,' means the children, or the chosen people, of God, namely, the Jews (as in viii. 12);

and to 'take their bread and cast it to dogs' means, to do for unbelievers the same miracles which, as has been said, our Lord announced Himself as sent to do for the Jews only, as the promised Messiah.

27. The woman shewed the strength of her faith, which our Lord meant to put to the trial, by persevering in her prayer after He had so often refused it (see the parable of the Unjust Judge, Luke xviii. 1—5); and here she shews her humility also, for she says that on her own behalf, or on that of other Gentiles like herself, she only presumes to ask for a *very few* of Christ's gifts compared with what was vouchsafed to the Jews; which she likens to the dogs eating crumbs which fell from the children's table.

29. 'The sea of Galilee' is the same

that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave

thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

1 THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous

which is elsewhere called the sea, or lake, of Gennesaret, or of Tiberias, or of Capernaum.

32—38. See xiv. 15—21, and notes.

39. 'Magdala,' a Jewish district.

CH. XVI. 1. 'Pharisees and Sadducees' (see note on iii. 7). 'Tempting him,' that is, trying Him, to see what He would say or do, not with a good motive, in order to learn or be convinced, but hoping that He would in some manner lay Himself open to be accused. 'A sign from heaven,' that is, a miracle done by heavenly power.

3. 'The signs of the times,' means all those circumstances about our Lord, about His birth, His teaching, and His doings, which were already known to those Pharisees, and by which they might have known that He was the Messiah, according to the prophecies which they had of Him, and which were to enable them to know Him when He came. 'Hypocrites,' that is, wilfully refusing to know and understand what they ought to have known.

4. Our Lord's miracles were mostly done, not in the sight of all the people, but of His disciples who followed Him.

generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

This, we may suppose, was partly from the same kind of reason which moved Him to speak to the people generally in parables (see note on xiii. 15), namely, that what He did and said was according to what was *good* for those before whom it was done or spoken; and it was only those who had faith, or a disposition to believe in Him, who benefited by His miracles. Others, as we see in the case of the Pharisees (see John xi. 53), were only made worse, and the more set against Him, by His wondrous works. Some of our Lord's miracles, however, were done more in public, as we see (see xi. 21, &c.). He says here that there was one miracle which was to be made known to all the people, even the whole of that 'wicked and adulterous generation,' namely, His wonderful resurrection from the dead, which He calls 'the sign of the prophet Jonas,' inas-

much as it was to be on the third day after His death, as Jonah was delivered out of the whale's belly three days after he was swallowed up (Jonah i. 17). See note on xii. 40.

6, 7. The disciples observed only the word 'leaven' among those which Christ used, and understood it literally of yeast used in making bread.

9, 10. 'Baskets' of fragments. If the disciples had remembered the miracle, they would not have cared whether there was bread with them or not, as they would have known that He could supply it if it was needed.

12. 'Doctrine,' or teaching, is here again compared to leaven, as before we saw the Gospel or Christian religion likened to it (see xiii. 33, and note).

14. 'Some say that thou art John the Baptist,' that is, John risen again from the dead, as we saw that Herod

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

imagined (xiv. 2). 'Elias:' the prophet Malachi had foretold (iv. 5) that 'Elijah the prophet' would be sent 'before the coming of the great and dreadful day of the Lord.' That 'day' was rightly understood by the Jews to mean the day or time of the coming of the Messiah; but it appears that they did not all understand that, under the name of Elias or Elijah, the prophet meant John the Baptist (see note on xi. 14), and therefore some supposed that our Lord was the person so foretold. 'One of the prophets,' namely, risen again.

17. 'Bar-jona,' means son of Jonah, who was St. Peter's father. Our Lord says that Peter could only know truly who He was by revelation from God, and not from 'flesh and blood,' that is, not from any man.

18. The meaning in Greek, of the word which we translate, 'Peter,' is 'a rock,' or 'stone,' and 'this rock,' appears therefore to mean St. Peter. Our Lord, in this verse, says of St. Peter what is elsewhere said of all the Apostles (Eph. ii. 20), upon whom the Church of Christ, likened to a house or building, is said to be built or founded; that is, they were the persons whom Christ vouchsafed to make use of in its first establishment. What they did, spoke, and wrote, is the foundation of the Church to this day, which is thus said to be founded upon *them*.

In Scripture the gates of a city are often used for the city itself. So here, the 'gates of hell' mean hell itself, or the power of hell, that is, the power of evil and of destruction, which Satan endeavours to bring against the Church. We learn from this that the Church of Christ will never be destroyed. As

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt

long as the world lasts, the Catholic or Universal Church shall endure upon it; and after the end of this world it shall endure for ever in heaven as the Church Triumphant, even as it now exists not only in this world, but in those 'spirits and souls of the righteous' which have finished their earthly course, and are now awaiting their entrance to the heavenly mansions, which will be opened to them at the Day of Judgment.

St. Peter was, in some respects, the chief of the Apostles, as having been the first called to the apostleship (Luke v. 10), the first to preach the Gospel to the Jews after the descent of the Holy Ghost on the Day of Pentecost, and the first to preach it to the Gentiles, namely, to the Gentile Cornelius. Our Lord appears, therefore, to have counted him worthy on this and on another occasion (John xxi. 15—17), of being by Himself addressed in words, and entrusted with commissions, which were at other times given to all the Apostles. There was no real difference or inequality among the Apostles, and the particular powers mentioned in ver. 19 are given by our Lord to all the Apostles without distinction, in xviii. 18, and John xx. 23.

19. The 'binding' and 'loosing' here spoken of, mean, as has just been said, the same as what our Lord speaks of in John xx. 23, 'Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.' 'Whatsoever ye shall bind or loose' means *whosoever* ye shall bind or loose. To be *bound* means to be still under the sentence of punishment for sin; to be *loosed* is to be freed from or forgiven that sentence. The power

bind on earth shall be bound in heaven: and whatsoever thou shalt

loose on earth shall be loosed in heaven.

of the 'keys' here spoken of is the same thing. The 'kingdom of heaven' may here be understood to mean the *state of salvation*: the state, that is, in which if a man is while living on earth, he may humbly trust, by the mercy of God through Christ, that he is in the right way to attain forgiveness of his sins and everlasting life after death. Our Lord here gives to St. Peter, as in the other passages referred to He gives to all the Apostles, the power to admit men into this state, and to shut them out from it, as a 'key' lets men in and out of a building. So they who are shut out are also they who are 'bound,' as is said by St. Matthew, and whose 'sins are retained,' as is said by St. John; and contrariwise of those who are admitted. We may infer from this, as we see from other places (Acts viii. 23, &c.), that the Apostles had the power given them by the Lord of discerning when a man was in a state of deadly sin, and when he was not; when his sins were such that, while he remained in that state, they were not to be forgiven by God, and when they were not such; so that a sentence of condemnation or of forgiveness pronounced by them was the same as if spoken by God Himself.

We do not understand that the same power has ever been possessed by any one in the Church of Christ since the time of the Apostles. But these same words, that is to say, those in St. John, are used by the Bishops of our Church in the services for the ordination or appointment of the Clergy. The Bishop says, in laying his hands on the head of him who by that act becomes a Priest of the Church, 'Receive thou the Holy Ghost: whose soever sins thou dost remit, they are remitted; and whose soever sins thou dost retain, they are retained.' And the same is said by the Archbishop when, by the same act, imposition of hands, he consecrates a

Bishop. And the power thus given is exercised by the Clergy, for instance, in the Absolution in the Morning and Evening Services, in which it is declared that God hath given power to His ministers to declare forgiveness to the penitent; and again, in other words, in the Communion Service, and in the Office for the Visitation of the Sick. We may understand it in this way. The visible Church of Christ is a body formed or established by certain outward appointed ordinances, dispensed by ordained ministers, through which, as the ordinary rule of God's dealings, His inward and spiritual grace is conveyed. It is to those who are members of this body, who have become so by that which is the sacrament of admission into it, namely, Holy Baptism, that the benefits and privileges of the Christian covenant are promised. Among these privileges is the forgiveness of sins committed, which God's ministers, as is said in the prayer above quoted, are empowered to declare, in the name of God and for the sake of Christ, to the people being penitent, that is, upon their true repentance and amendment of life. The authorities of the Church have the power of shutting out, by what is called excommunication, open and flagrant sinners from partaking of the services and sacraments of the Church. It is clear that such sinners as these cannot be said to be in a state of salvation, and forgiveness of sins cannot be pronounced to them. But they are to be readmitted upon repentance; that is to say, when, as far as man can judge, they turn to that state in which they may with a trembling hope look for God's mercy, then God's ministers feel it lawful to announce it to them. This declaration on their part is one of the outward channels through which this forgiveness of sins is specially conveyed. If indeed this announcement is unjustly refused to a true penitent, we

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said

suppose not that it would alter his condition in the sight of God; nor will it avail towards the remission of the sins of a man if he is not truly penitent. But if he is truly penitent, still if there are no circumstances to hinder his receiving absolution, whether pronounced by the minister in the midst of the congregation or to himself singly, his full forgiveness, in so far as he may venture to hope for such full forgiveness, will be better assured by his so receiving it than if he receive it not. If indeed circumstances hinder him from receiving it, we express no doubt of the acceptance with God of his sincere repentance without it; nor do we in any way presume to limit the freedom of God's grace and mercy; we only say that such appears to be the ordinary way in which God has declared that He will dispense forgiveness of sins. It is the same as in the case of any other outward ordinance. A man might omit being confirmed, and sincerely try to lead a holy and acceptable life without it; and no one can venture to say that he could not do so. But nevertheless believing that Confirmation is a Divine ordinance committed to the Church, though not of such essential obligation as the two Sacraments, we thankfully use it as a further seal and assurance of our hopes.

unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited,

We say, then, that the power given in these passages by our Saviour to His Apostles, was by them transmitted, or handed down, in the sense in which we have explained it, to be exercised, as it ever has been in the Church, by those who were appointed by and succeeded to the Apostles, namely, the Bishops, and by them to the Priests or clergy whom they appoint.

20. We may suppose that our Lord gave this command to His Apostles, for the same reason for which He often kept His miracles concealed (see note on ix. 30).

23. An 'offence' here means a hindrance or a stumbling-block; and to 'savour' means to care for. Our Lord addresses this severe rebuke to St. Peter, likening him to Satan himself as an evil counsellor, because of St. Peter's attempt to keep or hinder Him from what He had declared to be the will of God concerning Him, namely, that He should be put to death. This was 'the things that be of God'; 'those that be of men' would be the natural desire to avoid suffering and death, by which our Lord as a man might be moved, and which Peter felt for Him.

24, 25. See note on x. 38, 39.

26. 'What shall a man give in exchange for his soul' may be more clearly understood if expressed in this way,

if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as

the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched

'What shall a man *not* give in exchange for his soul?' meaning that he should be ready to give up any thing, for that it is impossible to reckon any earthly or perishable thing, which a man may be called to 'give,' that is to say, to give up for the sake of the obedience of Christ, as of any value compared with the everlasting life or happiness of his soul, which he will obtain instead, or 'in exchange for,' what he thus gives up.

28. This verse seems not to refer to the same event as the one preceding, which speaks of the Day of Judgment, but to the destruction of Jerusalem (see note on x. 23). The two things, the final coming of Christ to judgment, and His coming in His kingdom, that is, shewing forth His power at the destruction of Jerusalem, are sometimes spoken of in the Gospels so nearly together, that it is necessary to use some care in distinguishing between what is meant of the one and what of the other; as here we are enabled to do by its being mentioned that some of those then living should

see the Son of man coming: which of course cannot mean His coming to judgment, to 'reward every man according to his works.' But as the destruction of Jerusalem was about forty years after this time, many then living would see it.

CH. XVII. 2. 'Transfigured,' that is, His figure or appearance was changed; it became glorious, so as to give some idea of His heavenly glory to these three Apostles, who are in some respects the chief of the Apostles, and on this as on some other occasions, were taken alone by our Lord to see the manifestation of His glory and power.

4. In St. Luke's account (ch. ix. 33) we are told that St. Peter, when He said this, did not know what he was saying, being overcome and bewildered with the marvel of what he saw, and the trance into which he had been cast (see Luke ix. 32, and note).

5. 'A voice,' of God the Father, as at the Baptism of Christ (iii. 17).

them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples under-

9. See note on ix. 30. After our Lord was 'risen again,' and ascended into heaven, there was to be no longer any restriction, but His name and Gospel were to be proclaimed throughout all the world.

10. See note on xi. 14. The Apostles, still not understanding that the Elias foretold by Malachi meant John the Baptist, asked our Lord how it could be that *Elijah* was to come 'first,' that is, before Christ came, when they saw the spirit of Elijah, which was allowed to appear at the Transfiguration, shewing that he had not returned to earth.

11. Elias, (that is, here, John the Baptist,) our Lord says, *was* to 'come first,' and 'restore all things,' that is, he was to be, as he was, the introducer or first announcer of the *new* or 'restored' state of things under the Gospel; in which the powers of evil were to be subdued by the power of Christ, and the power of

stood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is a lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

pleasing God, which had been lost to mankind by the fall of Adam, was to be 'restored' to them by the Holy Spirit, in virtue of Christ's sacrifice.

When our Lord says 'Elias *shall* first come,' He speaks as if in the language of prophecy, or as repeating what His disciples had said, so that the effect is the same as if He had said, 'Elias *was* to come first.'

12. 'Have done unto him whatsoever they listed,' refers to Herod's having put him to death.

15. This boy, here called a 'lunatick,' or mad, we see by the 18th verse, was possessed with a devil: the two things being apparently the same. See xi. 18, and note.

17. This verse is explained by the 20th. Our Lord means His disciples by the 'faithless and perverse generation;' whom He thus rebukes for their want of faith, inasmuch as if they had

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

had faith they would have been able to cast out the devil, as we read that at other times they did (Luke x. 17).

20. 'Faith as a grain of mustard seed,' means 'even a very little of true faith.' The removing of a mountain is spoken of as an instance of the *kind* of miracle which the Apostles and disciples would be enabled to do by the power of God; for of course it would be through His power alone that 'nothing would be impossible to them,' which God might commission them to do. What would be required on their part would be faith, belief and trust in God that they would have that power according to His promise.

The power of performing such miracles as these through faith was not generally continued in the Church beyond the Apostles and early followers of Christ; wherefore this verse cannot be considered as addressed generally to all Christians, but only to those who were to possess that power. But this can only be said of the literal meaning of the passage, according to which the disciples are told that they would be able to remove mountains, or do other miracles as wonderful. In a spiritual sense the powers here promised to faith are

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to

promised to all true believers; that is to say, the promise is that they will be able to overcome the wickedness of the flesh and bring forth the fruits of the Spirit, which to the natural man, unaided by divine grace, is as impossible as it is to remove mountains.

21. 'This kind,' namely, of devils, seems to mean some peculiarly malignant kind of evil spirit; which, our Lord says, could only be cast out by such as were prepared by special prayer and fasting.

24. This 'tribute-money' was the tax, or money paid for the service of the Temple. This explains our Lord's meaning in the following verses. He means that earthly kings preferred taking tribute from strangers or foreigners, when they could do so (as when they came into their dominions), to taking it from their own children or people, who were thus 'free' from the tax. In the same way, He Himself, being the Son of God, would be free from the payment of this particular tax, which was considered to be paid to God Himself, namely, as being for His service in the Temple. But He ordered Simon Peter to pay it, by means of the miraculous finding of a coin mentioned in the next verse, 'lest,'

the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

1 AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

as He says, 'we should offend them,' that is, lead them, whoever heard of it, into a wrong, false belief. Because those persons, especially the tax-gatherers, not knowing who our Lord was, might suppose that His refusal to pay, had He refused, was from some wrong motive: and, as our Lord would here teach us, the general rule is that it is right to pay lawful tribute (Rom. xiii. 7).

The finding of the piece of money was miraculous, whether it was created for the purpose, or that our Lord knew by His supernatural power, that it would be so found, as such things often are discovered to have been swallowed by fishes.

CH. XVIII. 1. By 'the kingdom of heaven,' the disciples probably meant the great earthly kingdom which they, being still in ignorance like the other Jews, expected that Christ would set up: and their pride and ambition, from which they were not yet cleansed, led them to ask who should be the greatest in that kingdom, hoping that they themselves might be so.

3, 4. 'Converted,' changed from their proud temper, the state of soul of the natural man, to the Christian temper of humility and simplicity of mind. Our Lord means to lead the disciples to perceive that the kingdom of heaven was not at all an earthly one, but heavenly and spiritual. In this verse He

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one

means heaven itself by 'the kingdom of heaven;' into which those only who are like little children are to enter. But in ver. 4, He speaks of those who are greatest in the kingdom of heaven while still living upon earth. Here the kingdom of heaven seems to mean the kingdom which Christ established upon the earth, or the Christian Church: (according to the difference of meaning which the words 'kingdom of heaven' have in the Gospel.) Those who 'are as little children' are the 'greatest,' in the Church, and such only shall enter into heaven. To be as a little child means, to be like one in lowliness, teachableness, and trust in God: and such are 'greatest,' or best, in the sight of God. That is, they are so, in so far as respects those great graces. It is not of course meant that humility alone is enough to make a man the greatest in the sight of God: but that as regards humility and pride (such as the Apostles had just shewn, and of which our Lord wished to cure them), the man who has the most purged himself from the latter, and become filled with the former, is *so far* the best pleasing to God. And it is commonly true with regard to humility, as it is in all other Christian graces, that a man will not really have one without having the others in good measure also. See note on v. 7.

5. 'One such little child' seems to

such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

mean either such a child, or one like such a child. Rightly, to 'receive,' that is, to love and value, such persons, namely, inasmuch as they have, by the grace of Christ, some of His own spirit, is here promised the same kind of blessing as is promised to one who rightly receives Christ Himself or the Gospel, which He preached. See x. 40, and note.

6. 'Offend:' see note on v. 29. 'Little ones:' see note on x. 42.

7. 'Offences,' that is, the sin of those who 'offend,' as before explained. 'It must needs be,' it is unavoidable, on account of the sinfulness of man.

8, 9. See note on v. 29, 30. 'Life,' everlasting life in heaven.

10, 11. Our Lord tells them that those 'little ones' or children, were not to be 'despised,' for that God cares for them and gives them guardian 'angels,' and that they are the objects of the love of the 'Son of man,' who came to 'save' them from the 'lost' state in which they are born; for, as our Catechism says, the children of men, who are born by nature 'in sin, and the children of wrath,' become children of God in Holy

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it,

Baptism: in which Baptism the benefit of the 'coming,' that is, of the life and death of Christ, for the sake of which the sins of mankind are forgiven, is applied to those who rightly receive it.

The 'angels behold the face' of God, that is, they are in His presence and favour.

12, 13. This parable or comparison about the one sheep lost out of the hundred, is elsewhere (Luke xv. 4) used on the subject of the repentance of one who has actually sinned. Being here brought in, as our Lord says in ver. 14, to shew how our heavenly Father 'desireth not the death' of one of those little ones of whom He was speaking, (that is, He would have them attain eternal life,) we may understand it more especially to mean the joy which God Himself graciously vouchsafes to tell us that He feels at the salvation of even one and the least of the fallen race of man, by the atonement of Christ. For infant children have not themselves 'gone astray' by actual sin, but they belong to a sinful race, and have a sinful nature, requiring to be saved.

We may understand, however, that

verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

our Lord takes occasion, from the mention of sinfulness in general, to speak also of repentant sinners in these cases, as in the passage of St. Luke: of sinners sorrowing for sins which they have actually committed. He means Himself, or His heavenly Father, by the man who had lost the stray sheep, by which is meant the sinner, who has wandered from the ways of God to whom he rightfully belongs, as a sheep strays from the shepherd. It is here said that the joy which God Himself feels at the recovery of a sinner is greater than at the remaining number of those who went not astray: or, as it is in St. Luke, 'who need no repentance.' As was said before (see note on ix. 13), there are no persons who need no repentance at all, as all are sinners. But in this passage it seems that those are meant who have not transgressed the particular commandment which those sinners have broken, of whom the repentance is here spoken of, and who, therefore, have not to repent in respect of that particular commandment. Now, we cannot suppose that God would rather that men transgressed and repented, than that they transgressed not at all. But the truth is that it is not really to be understood that God is at any time subject to greater or less joy, or to any other changeable affections; it cannot be so, according to His perfect and unchangeable nature. And when

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven:

He is so often spoken of in this and similar ways in Holy Scripture, we understand it as said in condensation to human infirmity and weakness of comprehension, speaking of God after the manner of men. So in this place the best way may be to consider that as men naturally feel greater, more lively joy, *at the moment* of the recovery of a thing lost, than at the continued possession of what they have not lost; so God mercifully speaks of Himself in the same manner, to shew us His exceeding love towards men, and desire that they should leave sin and turn to Him. What we should dwell upon is this thought, of the great joy felt by God Himself at the return of the sinner to obedience.

So the 'leaving the ninety and nine' must be understood in the same way, as only strongly setting forth God's love for the penitent: not as if God's Spirit left the others. It is one of the sayings in the parable which must not be too closely pressed: see note on xiii. 41.

We should also observe that the man in the parable is said to *go and seek* the lost sheep. This we may understand to signify the striving of the Holy Spirit of God in the heart and conscience of the sinner, to bring Him back to Himself.

15—17. In these directions how to behave in case of our 'brother,' which means any one with whom we have to do (as our 'neighbour' is used elsewhere, Luke x. 30—37), trespassing against

and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him,

us, we must remember what was said on v. 38, that it is not right to take these or any other measures of redress against wrong *on our own account*, to satisfy passions of displeasure or revenge, but because it is right, as a duty to God and to society, that wrong-doers should be kept in check, and made to make amends for the wrong they have done. And we must also observe how important it is that we should be sure that the action in question is a real and serious 'trespass,' a thing wrong in itself, and not merely an action displeasing to ourselves.

The 'witnesses' mentioned in ver. 16 were to be employed in order to prove the wrong done, in case it should be necessary to proceed further, to 'tell it to the Church,' as is said in the next verse. 'The Church' here must mean the particular Church, or portion of the Catholic or Universal Church, to which the persons mentioned belong. And to 'tell it unto the Church,' which was to be 'heard' by the offender, must mean to tell it to the spiritual *authorities* of the Church, who should admonish him to make amends, and should exercise upon him, if he refused to hear such admonition, the power of excommunication (about which, and also ver. 18, which likewise refers to that power, see note on xvi. 19); for it is supposed that the offence is serious enough to deserve such discipline.

The society of excommunicated persons ought to be avoided by others, as that of heathens and publicans was by the Jews (see note on ix. 10).

and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto

19. See note on xxi. 22. Here the blessing is promised, not only to prayer of any kind, but more especially to that of several together ('two,' or more), or what we call Common Prayer, as in Church; where men are 'gathered together in the name' of Christ, that is, to pray as His disciples. Christ as God is All-present, but here He promises to be present in a special manner in any assembly of His worshippers.

21. St. Peter asks for some explanation of our Lord's words about the trespasses of others against us, not understanding that forgiveness was *always* to be given by Christians, but supposing it might only be commanded for a certain time.

22. 'Seventy times seven' does not mean that particular number, but any number whatever. However often any one may sin against us, it is our duty to forgive him; to *feel forgiveness* towards him entirely, and to *do nothing* against him from revenge or private feeling, as before explained. The parable that follows is to explain and enforce this duty.

23—34. The 'king' in this parable means God, and the 'servants' are men, considered as sinners against God and against each other.

'Take account,' that is, of money which he had entrusted to them.

24. The 'talent' here is the silver talent, which was a measure of value among the Greeks, equal to about 190*l.* of our money; and the 'penny,' in ver. 28, was equal to about $7\frac{1}{2}$ *d.* of our

him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants

money. But the particular sums do not signify, in the application of the parable: it is only to be observed that the one sum is *immensely* larger than the other, to shew us how infinitely greater our sins against God are than any offences of others against us can be. For the debts in the parable signify offences or sins, which have to be atoned for, or satisfaction made for them, as debts are paid.

25. In the East the *slaves* (for such these servants are) were often sold. This servant had stolen and spent the money.

34. 'To the tormentors,' that is, to prison. In the application of the parable we must observe that it is impos-

sible that man can of himself 'pay all,' that is, make up for all, or the least part, of what he owes to God's justice on account of his sins. It is the Atonement of Christ which pays it. If therefore a man, as is here meant, is to suffer punishment *till* he has paid all, or satisfied for all his sins, from what he can do himself, we learn from the passage that the punishment of hell-fire for the unforgiving and unmerciful will be endless.

saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

1 AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came

CH. XIX. 3. 'Tempting him,' that is, they endeavoured to lead Him to say something for which they might accuse Him, as being contrary to the

unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he

Law. 'For every,' that is, for any 'cause.' The Law of Moses allowed them to divorce, or put away, their wives, for certain reasons, but not whenever they chose.

4, 5. See Gen. i. 27; ii. 24.

7. See Deut. xxiv. 1. This, as was said before, was the manner in which Moses was instructed to allow divorce among the Jews for a particular reason.

8. The meaning of this appears to be that, because of the evil and wicked dispositions of the Jews, who, if they had not been allowed the liberty of divorcing themselves from their wives, might probably have often made away with them by poison or in other ways, or have neglected or deserted them for others, God saw fit to allow Moses to give them leave to be divorced in the

manner here stated. The moral state of the Jews in this and in some other respects was far from the perfection which is commanded to Christians; the Dispensation of God under which they lived was imperfect, as being only meant to prepare them for the more perfect Dispensation of the Gospel. We therefore are, in this question of divorce, to follow the precept given by Christ in the 9th verse, instead of the law as given by Moses, of which that precept was an alteration and improvement.

'From the beginning,' that is, at and from the time of the creation of the world till the time of Moses. For before his time there was no such liberty of divorce as was then given to the Jews 'because of the hardness of their hearts.'

13—15. See note on xviii. 3, 4.

should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God:

17. 'Life,' that is, life eternal. It seems clear that this young man did not know who our Lord, whom he was addressing, really was: that He was God, God the Son, Very God of Very God. Our Lord was not wont to declare openly the highest of all the Christian mysteries, His own Godhead (not even to His own disciples, who do not appear to have certainly known it till after they were enlightened by the Holy Spirit: see note on Mark ix. 32); in part, perhaps, if we may be allowed reverently to suppose it, from the same reason which has been before explained (see note on ix. 30) why He kept His miracles secret; because, namely, the generality of His hearers were not in a fit state to understand and to make a right use of this great truth. Our Lord therefore gently rebukes the young man for giving him the title of 'good,' which properly belongs to none but God, who is alone the *fountain* or source of all good, without knowing or considering whether He was more than a mere human teacher; and He may have meant, as the young man seems to have had some good dispositions (see Mark x. 21), to lead him on to enquire further who He was, when he might have attained to a full knowledge of Him as the Everlasting Son.

but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and*

18, 19. Our Lord only mentions the latter of the two tables or divisions of the Ten Commandments, that referring to our duty towards our neighbour or other men, as that would be enough to remind the young man of the Commandments generally. 'Thou shalt love thy neighbour as thyself,' 'have the same kind of love and good will to all men as to oneself,' is a sort of summary of that second table: see xxii. 39.

21. We do not understand from this that it is the general duty of Christians to keep no worldly possessions, nor that riches are wrong, though, as we learn from the next verses and elsewhere (1 Cor. i. 26; 1 Tim. vi. 9, 10), riches are a dangerous trial, and, to those who use it rightly, poverty is a better and safer state than wealth. Such cannot be the meaning, as we see from other passages of the New Testament that the possession of worldly goods and riches is allowable, and particular commands are given to rich men (1 Tim. vi. 17, 18; 1 John iii. 17, &c.); and the best way, probably, for us to look at this question, is to consider that the arrangement of society into higher and lower ranks is the ordinance of God, and could not exist without the possession of riches by the former; and that, therefore, it is not only allowable but *right*, and the

sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away

duty of those who are placed in those higher ranks, to *keep* their wealth, using it, of course, only as duty directs, in moderation, with self-denial, and, as stewards of it, for the glory of God and the real good of themselves and of others. In most things, at all events in things of importance, it is well for us to consider not what is *allowable*, but what is actually *right* and our duty to do; and upon this principle it is that we should speak of the *duty* of keeping worldly possessions. And, of course, this applies not only to those who are commonly called rich, but to all ranks in proportion. It is not only allowable but right for all to possess, and to preserve what is necessary for their proper station in life; and those who are in a lower rank may increase their substance so as to rise to a higher one, if they do so consistently with an honest, a charitable, and self-denying life, and an humble and unambitious spirit, not desiring to rise from motives of selfishness or pride, but receiving it as the blessing of God upon their lawful exertions, and for the good of their families and their neighbours. But we do learn from this passage that it may be sometimes right, and a man's duty, to part with his worldly goods. It clearly was so in the case of this young man, to whom our Lord Himself gave the command. In St. Mark's Gospel, instead of the words, 'If thou wilt be perfect,' it is said 'one thing thou lackest;' and it certainly appears clear from these texts, that in the case of any to whom it is lawful and expedient to prefer poverty to riches, that state of voluntary and entire poverty, with constant religious service, is *in itself* a higher and holier state than that of wealth: and the example of our Lord, who was Himself poor, and whose pattern must be the

sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

highest and holiest of all, to those who can follow it, shews the same thing. And there are persons to whom this applies, and who, therefore, may and ought to prefer poverty, though it need not be attempted here to point out who they may be, nor perhaps is it possible to do so completely, as it may depend upon many particular circumstances.

'Treasure in heaven,' the promise of eternal happiness.

23. We said before that it was clearly the duty of this young man to obey the command of Christ, and to sell all that he had, as it would be the undoubted duty of every one actually to *give up* all earthly things if God required it, and to be at all times *ready* to do so. In this sense we understand the command to 'forsake all that' we have (Luke xiv. 33, &c.). It means, to be willing and ready to do so; to forsake them *in heart*, and not make them our real and chief object. But this young man was bid actually and literally to give up what he had: and refusing to do so, of course he could not be in a state of salvation. However little it might have been his duty to become poor *before* receiving that command, his refusing to do so *upon* receiving it shewed that there was something which he loved better than God, which he preferred to the obedience of God, as at least he considered Christ to be a true teacher of God's word; and that, as before explained (see note on v. 19), is enough to condemn a man, however he may do his duty in other respects. Our Lord takes occasion from this refusal of the young man, to impress upon His followers the difficulty which rich men must always have in living such a life as will lead them to heaven; and on account of which, as was

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have

before said, the state of the poor, if they knew it, is in itself a better and a safer one than that of the rich. In St. Mark's Gospel (x. 24) our Lord explains His first saying, 'How hardly shall they that have riches enter into the kingdom of heaven!' by adding, 'How hardly shall they that *trust* in riches' so enter! But the reason is the same for both, though the latter passage may shew us the more clearly of the two, that it is not the mere possession of wealth, but the wrong use of it, that is condemned. For those who are rich, besides the temptation to use them without moderation, are sorely tempted to 'trust in' their riches,' to think of nothing else, and to care for nothing but their worldly wealth, comfort, ambition, and the like; and it is this way of living which does not lead to heaven. 'Hardly,' means 'with difficulty;' and our Lord, in ver. 26, explains this difficulty by saying that it is, in fact, an impossibility with man alone, and that nothing but the special grace of God, for which they should continually pray, can preserve the rich from the dangers of their state.

24. This expression is a strong proverbial one, such as was used in Eastern countries, meaning extreme difficulty, and indeed, as was explained, impossibility to human power alone.

28. 'In the regeneration,' or new world, appears here to mean 'at the

forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my

Resurrection, or Day of Judgment;' on which day this promise to the Apostles will be fulfilled in some wonderful way which we cannot now fully understand.

29. 'Shall receive an hundredfold,' which is said of earthly good things in St. Mark's Gospel, where it is differently explained (see note on Mark x. 28, 29), may here, perhaps, be better understood of the spiritual blessings of a good conscience, 'the peace of God which passeth all understanding,' together with the prospect of eternal life, which are enjoyed by those who give up earthly possessions or relations for the sake of Christ, and which are infinitely more valuable (which is meant by 'an hundred-fold') than what they give up in this world.

Of course the ordinary duty is for a man to cherish his earthly relations, as it is, according to what was before said, his duty to *use* rightly his earthly possessions; but it may sometimes happen, in various ways, that our duty to God may require us to give up those relations for His sake. How that may happen can probably not be fully stated, as was said about giving up possessions; but we may see from this passage that such giving up, to those who are called to it, should be accounted the highest blessedness, though it would be wrong except at such a clear call of duty. See note on xii. 46—50.

name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

1 FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and what-

soever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that

30. The object of this verse, which is often repeated by our Lord, is perhaps different in different places. Here it may probably be supposed that He meant it to prevent His Apostles from being too much elated and presumptuous at what He had just told them of the high heavenly reward which they might look to. So far as they then stood, having given up so much for His sake, they might look for those rewards, and might be called 'the first;' but, unless they watched and prayed against temptation, so as to 'follow' Christ *throughout*, they might at a future time fall away, and thus become the 'last;' and others who were the 'last,' inferior to the Apostles, might become 'first,' or before them.

CH. XX. 1—16. In this parable God is signified by the householder, and the labourers are men called to the knowledge and obedience of God, in various circumstances, as will be explained. This calling is meant by the

'hiring' in the parable. The 'vineyard,' as in other parables, is the Church of God, whether Jewish or Christian.

With regard to this parable we must remember (see note on xiii. 42) that in the parables of our Lord generally we are not to expect to be able to apply every detail in the story to something in that which it is meant to signify in its spiritual use. In the one before us it is not necessary to find out whether all the circumstances, such as the precise hours mentioned, the labourers making agreement for a certain sum with their employers, the standing of some of them idle in the market-place waiting to be hired, mean any thing fully and exactly corresponding to them in the Church. Looking at the parable in the way which is most important to us, as referring to God's dealing with *Christians* (though it applies also to His dealing with men in general), we may here understand 'the kingdom of heaven' to mean what has been just said, His deal-

were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of

ing with Christians under the Gospel; and the general intention of the parable is to point out to us how entirely free and undeserved by us are the promises of eternal blessedness in heaven which are held out to us by God through Christ; how entirely beyond any *proportion* with any thing that we can do. This is shewn by the *same* sum (the penny; see note on xviii. 24) being given to *all* the labourers. The parable does not represent what would be *likely* to happen in earthly affairs, as in such affairs labourers who worked for different times would have different payments; it is only what *might* be done, and the payments are made to be equal for the spiritual meaning of the parable, namely, in order to shew that *we* cannot *earn* everlasting life (which is meant by the penny in the parable) by any thing that we can do. If we *could* so earn it, the labourers, meaning men, would have been spoken of as earning wages according to their work, whereas the payments being equal shews that eternal life is the *free gift* of God for the sake of Christ, nothing that we can do having any merit of its own.

The labourers being called or hired to go and work in the vineyard, means men hearing and obeying the call of God in

them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

their hearts and consciences, to serve Him in His Church, which they accordingly do for the rest of their lives. This, with regard to the Gospel, may mean two sorts of people, to both of which the parable applies; either heathens who, having lived for some time without ever hearing of Christ, have the Gospel preached to them and are converted; or those who, having lived for some time in sin, and as only nominal Christians, turn to God by an effectual repentance. To both these is held out the promise of eternal life, which is spoken of as one and the same gift, the penny. For, though there may be different degrees of happiness in heaven, still as even the lowest measure of heavenly bliss is immense and infinite, as measured by any thing that man can do, those degrees may properly all be spoken of as the same gift.

The different hours in the parable mean the different times in different men's lives at which they hear and obey this call of God. Those who are called early in the morning, and work through the day, may mean those who are born Christians, and lead a Christian life throughout; those who are called at any of the later hours mean those who begin to live as Christians

18 Behold, we go up to Jerusalem; and the Son of man

shall be betrayed unto the chief priests and unto the scribes,

later in life. In one case (ver. 7) some of those who in the former part of their life did not serve God, give as an excuse that 'no man had hired them.' This can hardly ever be a sufficient excuse, (in the spiritual meaning of the parable, in which it would mean that no one had shewn them *how* to serve God,) to any one born and bred in a Christian land, in which there are opportunities for every one to know God's will and do it. But it applies to heathens who do not know the way of salvation through Christ till some one preaches it to them.

At whatever time of life it be that men are in this manner brought to a *true* repentance, even if it be quite late, which is meant by the 'eleventh hour' of the day (of twelve hours), their repentance will be accepted. Of course no one can draw from this the least encouragement to delay of repentance, and wilful continuance in sin. It is clear that all those who reach heaven may be called equally blessed: and we know that *due* and *real* repentance after sin leads to heaven no less than uniform righteousness would do so, if any man had such righteousness. But the parable tells us nothing about *how* to repent, and what that effectual repentance is: it leaves that matter as it was. All that appears is, that those who were called, obeyed fully and instantly. But besides that no sinner can tell whether he will ever have such an opportunity at all, whether his 'place for repentance' may not be cut off the very next moment by the hand of death; besides this, he cannot tell whether after long habits of sin he will be *able* effectually to repent and be converted. God's grace will indeed enable him to do so if he heartily desire and pray for it: but this is the very question—how can he count on having this hearty desire at a future time? This very desire, to be effectual, is the gift of the 'preventing grace' of God, without which he cannot have it: how

can he tell that he will be counted worthy to receive that grace? In other words, no wilful sinner and putter-off of repentance can tell whether he may not continue in that state so long, that his heart will be hardened, and he will fall into a reprobate state, as that of a man who should have committed the unpardonable sin (see note on xii. 31). The only safe course then is instant repentance and amendment of life.

We may look upon the lesson to be derived from this parable in another point of view. The question before God, as has been explained, (see note on v. 19,) is not *how many* or what degree of good works a man may do, but what is the state of his heart? If it depended necessarily on the number of the works, which are signified by the labour of the labourers in the parable, the reward given would have been different, instead of being the same penny. A good heart indeed will produce good works, and they are required of us according to opportunity; but the opportunity may be wanting in various degrees from various reasons. So those who, according to the parable as explained, are called late in life, will not have done as many good works as others: yet their *heart* may be as right towards God as others, and that would be equally accepted. God alone can see this: and, as before said, it would be the height of presumption and folly to *expect* and *hope* to have such a heart after a course of sin: but it may be so, and in this view the parable may be looked upon as a merciful encouragement to true penitents.

On the other hand, it is clear that the parable may be taken as a warning *against* presumption of another kind: against the notion that any *work* which we may do can give us any superiority over others. If it were otherwise, the labourers in the parable who had done the most work would have been repre-

and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

sented as receiving more wages than the others; whereas they are all made equal. This view is pointed out by the way in which our Lord introduces the parable: He says '*For the kingdom of heaven is like unto a man,*' &c.; by which we perceive that He meant it as especially a lesson to His Apostles, to whom He had just promised great rewards. He means that if they fell into presumption and pride upon hearing this, they would lose the rewards (see note on xix. 30). Such presumptuous persons are signified in the parable by those who '*murmured*' because they thought they had a right to higher pay than the others. For though it is not said in the story that they *lost* their reward, the 16th verse seems to shew us that in the spiritual sense of the parable it is meant that such persons will not be '*chosen*' at all, though they had been '*called*:' as, of course, it is impossible to suppose that proud and presumptuous persons can be accepted before God. It was said before (see note on xix. 30), that the words of this verse, '*the last shall be first, and the first last,*' are variously used in different parts of the New Testament. Here, according to what has just been explained, they are *suggested* by the parable, though they do not exactly apply to what is supposed to happen in the story, but only applies to its spiritual sense. Among the labourers, as to the reward of a penny, there were no '*first*' and '*last*,' as they were all equal. But as to their calling to work, there were first and last, some being called earlier and others later. In the spiritual sense of the parable, these words apply in both respects, as also does the latter part of the verse, '*many be called, but*

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him,

few chosen.' If those who have been earlier called to the service of God should grudge against those who are later called, and murmur against their being admitted to God's favour as well as themselves, they would be rejected while the others are '*chosen*' or accepted.

Further, we may suppose that our Lord addressed this parable in a particular sense to the Jews, and to warn them against the sin of presumption to which they were so given: namely, that they might understand that the Gentiles, to whom His Gospel was to be preached, though not by Himself, would be equally admitted to Christian privileges with them, if they became true believers, though their calling was later than that of the Jews was.

The above are the meanings of the parable in which it is important for us to understand it: but with reference to the story of the parable itself, it is clear that the labourers who were hired early in the day, had no *right* to complain if those who were hired later received the same wages. They had made their own agreement (ver. 2. 13, 14), and no payment made to others, from the liberality of the master (ver. 15), could make any difference as to that.

In ver. 11, '*goodman*' means '*master*.'

In ver. 15, to have an '*evil eye*' is a sort of proverbial expression, meaning to be made envious and spiteful by something that one saw.

19. '*The Gentiles,*' namely, Pontius Pilate and the Roman soldiers.

21. Salome, (Zebedee's wife,) probably meant by '*Thy kingdom*' the kingdom of earthly glory which the Jews

Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, expected our Lord to establish. Our Lord in His answer to her, speaks of His kingdom hereafter in heaven, and those who will be admitted to it.

22, 23. 'Ye know not what ye ask!' that is, ye suppose that that kingdom will be an earthly one, whereas it will be a heavenly one: and ye know not that they who will attain to it will do so 'through much tribulation.' The sufferings of Christ are here, as in some other places (Luke xii. 50; John xviii. 11), likened to a being baptized with a certain baptism (as it were, *plunged into it*), or drinking of a certain cup: as sufferings are often in the Psalms, and elsewhere, likened to a cup, or the cup of God's wrath (Ps. lxxv. 8. 10; Is. li. 17, &c.). The Apostles, namely, John and James, said they could do whatever their Lord did. They probably said this without understanding what His sufferings might be: but our Lord tells them that they (and this includes the other Apostles) would really have to undergo such sufferings, as it happened. All the Apostles were persecuted, and most of them put to death, for the sake of the Gospel.

In the latter part of the 23rd verse, our Lord seems to mean that He could not give heavenly rewards without respect to, or separate from, the will of the Father, who would give them to those for whom He had prepared them, to those who should have 'worked out their own salvation with fear and trembling,' (Phil. ii. 12,) by the help

Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the

of God, and trusting in Jesus Christ. It is, of course, impossible that Christ should so give them without respect to the will of the Father, for His will as God was one with that of God the Father, and His will as Man was perfectly conformed to that of His Father. Moreover it may seem probable that our Lord here spoke, as He generally did while on earth, rather as man than as God (see notes on viii. 20; xix. 17), and in that sense as inferior to the Father, as we say in the Athanasian Creed, that He is 'inferior to the Father as touching His Manhood,' while He is 'equal to the Father as touching His Godhead.' According to this He would in this verse rather refer to His human will than His Divine will, and speak of that human will as subject to that of His Father. We must ever remember that Christ's Human Nature was complete, and the same as ours in all respects except sinfulness, and that therefore He had not only human feelings and infirmities, but a human will.

24. 'The ten,' the ten remaining Apostles besides James and John, who were angry with them for wishing to be honoured above them in Christ's kingdom, being, as James and John also were when they made the request, possessed by feelings of worldly ambition.

25—28. Our Lord goes on to teach the Apostles a lesson derived from what two of them had just asked, and especially in order to correct the feelings of anger which the ten felt. He tells them

princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold

their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

that these feelings of jealousy and ambition, which they had till they were enlightened by the Holy Spirit, was not to be their feeling under the Gospel ('among you,' among Christians, ver. 26). Kings and great men among the heathen or Gentiles, He says, thought themselves not bound to do any thing beyond the exercise of their office of 'exercising dominion and authority over' them: they did that, and that *only*, not having learnt the Christian lesson of humility. But among Christians, persons high in station were on that very account to attend and to minister to the needs and comforts of those around them, and to do so themselves personally, not only by seeing that others did so. It is not meant that rank and station were to be given up as wrong, and exchanged for a lower condition (see note on xix. 21), but that

those who are thus above others should be humble, and helpful ('minister') to others, and that only so could they fulfil the duty of their station, and be truly 'great' and 'chief' among them. So our Lord was chief of the Apostles, and set them the example (John xiii. 1—17) of 'ministering,' instead of being 'ministered unto.'

We may also observe, as in the former chapter (xix. 21, where see note), that if ever it should be the duty of great men literally to follow this direction and become poor and lowly, such would be their better and safer lot.

'A ransom,' that is, a means of saving: properly the price paid that a prisoner may be set free. 'Many,' that is, a great multitude of souls, namely, all men: for whom Christ died. So in Is. liii. 12, 'He bare the sin of many.'

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straight-way he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come in-

to Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye

CH. XXI. 3. 'He will send them,' being moved by the Spirit to do so at once.

4. 'The prophet,' Zechariah (ix. 9).

5. 'The daughter of Sion' means simply Sion itself, or Jerusalem. It is a figure not unusual in the prophets, to liken people or cities to maidens in this manner (Is. xxii. 4, &c.).

8. 'Strawed,' laid. These garments and branches were laid down in order to do honour to Jesus, and give His entry the appearance of a triumph.

9. 'Hosanna' is a Hebrew word, signifying 'Save us, we beseech thee.' 'In the name of the Lord,' as being the Messiah or the Christ; having the name of 'the Lord.'

'In the highest,' in heaven.

12. 'Money-changers,' were people who carried on some kind of traffic in money in the Temple, which, in those days, was allowed to be profaned in this manner, as well as by the other trades being carried on within it which are here mentioned.

13. 'It is written,' Is. lvi. 7. 'Thieves,' namely, dishonest traders, which it was very likely that those persons would be who allowed themselves to profane the temple.

15, 16. 'Hearest thou what these say?' The scribes from envy pretended that our Lord ought to have put a stop to these expressions of the people. 'Have

never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward

ye never read,' namely, in Ps. viii. 2, which was a prophecy fulfilled in these shouts of the children around our Lord. 'Perfected praise,' that is, drawn forth pure or perfect praise. There is probably an allusion to the character of children, as that which is most according to the spirit of the Gospel (see note on xviii. 3, 4), and from whom therefore praise is acceptable to God.

19. We may be sure that our Lord did not pronounce this curse on the barren fig tree, by which it was withered for ever, without meaning it as a lesson from which we are to learn some spiritual truth; in the same way as the parables, which do indeed contain a simple and obvious sense according to the mere words of them, but from which we are always to gather some further truths appertaining to the Gospel. The lesson here is that unless men, as the fig tree, produce the fruits of faith, that is to say, good works, which are meant by the fruit of the tree, and not only an unprofitable appearance of goodness, which is meant by the leaves, they will perish everlastingly, which is meant by the withering of the fig tree.

21. Here our Lord makes this further use of the miracle by which the fig tree was withered, that He teaches His followers from it, that great powers would

for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatso-

be given to their faith (see note on xvii. 20).

22. 'Believing,' that is, having faith and trust in God that He will hear our prayer. When we are told that we shall receive *whatever* we pray for in faith, we of course must understand that it must be a thing which it is good and right to pray for. We cannot say *for certain* that any thing except one is such as it is thus right to pray for; for we do not know what earthly things are really good for us, that is, for our souls, and what it would be profitable for our souls to lose. We mean that we do not know what earthly things it is right and wise for us positively to *pray for*; to pray that we may keep, or may obtain them. We know indeed that whatever God hath appointed for us, in outward circumstances as well as in other respects, *that* is best for us, if we could but perceive, or rather if we would but believe it to be so, and would act and use it accordingly. But the question is with regard to the future, whether we know that it is best for our souls that we should continue as we are in any respect, or whether any and what change might not in truth, as God seeth though we see not, be best for our everlasting benefit, which is our only real benefit? And the answer is, that we do not know this on any single point. Our present state is the best

ever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest

thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

for us now, but we cannot tell whether it, or quite a different one, will be best for us hereafter. We are to *act* indeed about our worldly circumstances according to the best judgment we can form; but with regard to the subject and meaning of our prayers, we conclude, as we said before, that we have no means of *knowing*, with regard to any earthly thing, whether it is best for us to be with it or without it; and therefore we must not suppose that this verse gives us any reason to expect, whatever faith we may have, that we shall always receive any such earthly thing that we may pray for.

The *one thing* which we know is always good and needful for us, and which we *are* promised in this verse that we shall always receive in proportion to the reality of the faith with which we believe and trust in God, and with which we pray to Him for it, is the grace or help of the Holy Ghost to enable us to lead a holy life to the glory of God; such a life as will receive from God, for the sake of Christ, forgiveness of sin and the eternal happiness of heaven.

But still it has always been understood, and is indeed plain from many other parts of Scripture (vi. 11, &c.), that not only is it right, but we are commanded, to pray for many other things besides grace to lead a good life. Indeed we may go further, and say that there is no one thing, however insignificant it may appear, which may not rightly be made the subject of prayer, supposing of course that it is innocent. Because though we do not *know* for certain what outward things

are good for us, we may very fairly suppose, and it is highly probable, that many such things *are* good, and may and ought to be prayed for. Whatever is according to the course of nature and the ordinary appointments of God's Providence, such as our life being continued to a good age (and any thing else which God Himself has declared to be generally a blessing, as He has length of days, Exod. xx. 12), whatever is necessary to the support and reasonable comfort of that life, and whatever is according to the natural desires and affections which God hath implanted in us, such as peace, quietness, and the domestic pleasures of home, have ever been considered as the lawful objects of prayer to God. And still more clearly is it allowable, and our duty, to pray for all such blessings upon others, and especially those near to us. And it is right to consider such blessings to be conferred in answer to such prayers, according to Christ's promise in this passage. But we may infer from what has been said that it is well to pray for all such outward things with some such addition as 'If Thou seest fit,' 'If it should be Thy will,' for God's will, we know, must always be good. It is not necessary that we should always *express* such a reservation in our prayers; but it is well to resolve inwardly that such shall ever be our intention in praying for any particular thing for ourselves or others. To pray that God's glory may be promoted, and our own salvation and that of others set forward, and that whatever comes to us we may so take it as God would have us do, requires no condition or reservation.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and

he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

25—27. The ‘baptism of John’ (the Baptist) being ‘from heaven,’ means his authority to baptize (and teach) being given him by God, as its being ‘of men’ means its being merely from the authority of men. Our Lord’s question to the Pharisees was thus nearly the same as that which they asked Him about Himself. They could not, that is, they would not, answer it, because their sin in having refused to believe John the Baptist had brought them into the difficulty that they could not say what they knew was the truth, namely, that he *was* sent by God, without shewing their own sin in having so rejected him; and if they were to try to excuse themselves by falsely pretending that he was not sent by God, they feared the wrath of the people, who had reverence for John the Baptist as a true prophet. And they could not presume to repeat to our Lord the question they had put to Him, while refusing to answer *His* question. In this manner our Lord, as He often did, avoided the danger which the Jews meant to draw Him into by their question. They would have made it a matter of accusation against Him before the rulers of the country, that He assumed divine authority over the

people, and would have charged Him with blasphemy. His ‘time’ for such danger was not yet ‘come’ (see note on ix. 30).

At the same time our Lord’s question does in fact *imply* an answer to the question put to Him; because if the divine authority of John the Baptist were admitted, which it would be in a right answer to His question, the greater authority from Heaven of our Lord, whose messenger John was, would necessarily follow.

28—30. This parable of the two sons appears to have been addressed by our Lord in the first instance to the Chief Priests and Pharisees, whom He had just put to silence; and refers to two sorts of persons among the Jews, themselves on the one hand, and such as ‘publicans and harlots’ on the other. These latter had begun by leading a sinful life (see note on ix. 10), after the preaching of John the Baptist, or of Christ Himself, they ‘repented.’ These are meant by the son who said at first to his father, ‘I will not,’ but afterwards ‘went.’ The former *professed* to obey God, but did not in fact do so; and these are meant by the other son. Our Lord means that the *first*, the repenting son,

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took

his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will

did the will of his father *more* or better than the other, though of course it would have been better still to have throughout both professed and performed obedience.

We may also understand from the parable with respect to men generally, that the repentant sinner is preferred in the sight of God before the hypocrite whose obedience is only in profession and appearance.

32. 'In the way,' that is, in the 'practice' of righteousness. 'When ye had seen it,' that is, seen the example of the publicans and harlots, which might have led them also to believe.

33—41. In this parable the householder signifies God the Father. The husbandmen or cultivators and tenants of the vineyard, the Jews; the vineyard, the Church of God upon earth; the fruits of the vineyard, the righteousness and obedience to God's law which His people ought to produce; the servants, the several prophets and holy men whom He sent to the Jews to teach and guide them in His way, and of whom we read

in the Old Testament as so often ill-treated by the Jews; the son signifies God the Son, our Lord Jesus Christ; the time of the coming of the Lord of the vineyard or the householder, the time of the destruction of Jerusalem and the scattering of the Jewish people (see note on x. 23): the other husbandmen to whom the vineyard was to be let, the members of the Christian Church which was to succeed to the Jewish. In the 33rd verse the various useful things which the householder is said to have done to his vineyard, mean generally, that God provided for the Jews, when in the time of Moses He founded among them His Church, and gave them His law, whatever was necessary for their well-being. It is not necessary to look in that verse or in the rest of the parable, for more particular resemblances to the things signified by it, further than has been pointed out: according to what has been said before about parables (see note on xiii. 42). There are, however, a few other likenesses which may be

miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the

head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on

found, such as the resemblance of the 'hedging about' of the vineyard to the separation which God ordained between the Israelites and the rest of the world; the 'far country' may mean heaven, where God, though All-present, more especially is said to dwell, and from whence He is said to 'come,' or to 'come down,' when He more especially visits the earth. The householder 'receiving the fruits' may be said because good works are, as it were, *offered* to God, and are to His glory. The husbandmen seizing on the 'inheritance' (which is the vineyard), may mean, that the Jews at the time of our Lord's coming rejected Him, as wishing that the dispensation which God had instituted for them, and which, as the special Jewish Dispensation, was to be done away when Christ came, should remain for ever; that the privileges which they had possessed, as God's favoured people, but which were to cease when all nations were called to the Christian covenant, should be perpetual.

The parable then is this: God, having planted His Church among the Jewish people, and having sent to them prophets and other wise men to teach them in such ways and works as might glorify Him, whom they ill-used and killed, and having at last sent His only Son, our Lord, to shed among them the light of the Gospel, and to redeem them and all men from sin and from death, whom also they slew, was now about to destroy that wicked nation, and to found the universal Christian Church, wherein the fruits of holiness should be borne.

It is not a new vineyard that is planted, but the old one that is let out to new persons, from which we are to learn that the Christian Church is not a new Church, entirely different from the Jewish, but the continuation and fulfilment of it.

In the 41st verse, the Pharisees, not perceiving the meaning of the parable, but taking only its plain and literal sense, shew forth against themselves the justice of God by declaring what would be deserved by such persons as the parable mentions, who in fact were themselves and their countrymen.

42. The Scripture here referred to, and which concerns the same rejection of Christ, which was the subject of the parable, is in Ps. cxvii. 22. The 'head of the corner' means the chief or most important stone of a building, and here signifies our Lord, the building meaning the Church of God, of which He is the Chief or Head. The 'builders' are the Jews, who in earlier times were employed by God in establishing His Church. This verse, then, is a prophecy of the glory of Christ, and the establishment of His kingdom, after His Resurrection and Ascension, who before had been 'rejected' by the Jews.

43. A 'nation' means Christian people generally, who are spoken of as a nation, though they are of many different earthly nations.

44. The 'stone' meaning our Lord, those who 'fall on it' seem to be those who, when He first appeared, disbe-

this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

1 AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is

lieved Him: (were *offended* at Him, so that He was a 'stumblingblock and rock of offence' to them, over which they *fell*; see Rom. ix. 32, and 1 Cor. i. 23; and note on xi. 6,) which was to them a loss or injury, signified by their being 'broken;' but who might afterwards repent and follow Him, so as to avoid the worse fate of those next spoken of, upon whom our Lord should 'fall' and 'grind them to powder,' which means, utterly destroy them. These are they who throughout would not repent and believe, and who therefore bring on themselves the final condemnation of Christ at the Day of Judgment.

CH. XXII. 2. In this parable again, as in others (xx. 1—16, &c.), our Lord refers in the first instance to the manner of God's dealings with the Jews and the Gentiles, while there is also a lesson for all mankind to be learnt from it.

'The kingdom of heaven' means here, God's dealings with men under the Gospel. This is represented by the 'marriage' or 'wedding,' which means a marriage-feast. The covenant between God and man, both in the

like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* ready, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

case of the Jewish and the Christian Church, is often spoken of in the Bible under the figure of a marriage between Christ and the Church. (Jer. ii. 2; Eph. v. 25—32, &c.) The king is God the Father, and his son is God the Son, our Lord Christ.

3. Looking at the parable in the first instance as meaning the offer of the Gospel to the Jews, the Jewish people are here meant by those who are 'bidden to the wedding,' as it was to them in the first place that it was offered, as being God's chosen people. The 'servants' are the Apostles and first preachers of Christianity. 'They would not come;' the Jews as a nation would not accept the offer of the Gospel, would not become Christians; though many individuals among them did.

4—6. The sending forth other servants again signifies the repeated announcements of the Gospel by the followers of Christ to men. The people making light of it means the Jews rejecting the Gospel on account of their worldly objects, of whatever sort they might be, whether such as are mentioned in ver. 5, or any others. For it must have been on account of some worldly object that they rejected Christ, and in those days

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the

highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

especially they were called upon to forsake *all* such things and follow Him. The remnant ill-treating the servants (which is meant by 'entreating spitefully,' ver. 6), means the persecutions and martyrdom which the Apostles and disciples met with.

7. This verse is to be understood of the destruction of Jerusalem (the 'city'), and of the Jewish people, which was inflicted by the Almighty some time after the death of Christ, as a punishment for their rejection of the Gospel. The instruments which God employed therein were the Romans, who may be here signified by the term 'his armies;' because, though they were unbelievers, and thinking not of God, but of their own will, they were used by Him to work out His purposes, as He is said to do with the ungodly (Ps. xvii. 13).

9, 10. The 'highways' mean the world in general; and this invitation to as many as should be found means the calling of the Gentiles, that is, of all the world except the Jews, to become members of the Christian Church, which, as we read in the Acts, was done by the Apostles after the Jews had generally rejected the gracious offer of the Gospel. 'Bad and good' were equally gathered, which indicates that the offer of salvation was, as it is still, made to all, even the greatest sin-

ners, on the condition of repentance and faith.

Thus far the parable chiefly refers to God's dealings with the Jews and the Gentiles; but it may also apply to all occasions of the Gospel being offered to men, or of men being called by God to serve Him more truly than they had previously done. On all such occasions many of those who were first called will refuse to hearken, some merely despising the call and preferring worldly goods to it (ver. 5), others altogether hating it, and persecuting those who bring it before them. We must observe that none of the objects which these persons preferred were or are in themselves sinful. All might be enjoyed at a proper time without sin: the sin was in preferring them to religion, and not giving them up when called upon by God (see note on xix. 21).

The remainder of the story (ver. 11—14) refers to God's dealings with all those who are called into the Christian Church, and become members of it. The time of the king coming in to see the guests signifies the Day of Judgment; when those who have in their lifetime been members of the Church, and who are here called the guests, will appear before God. In wedding and other feasts given by great men formerly in the East, it seems probable that a suitable dress (such as is

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the He-

rodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

here described as a wedding garment) was given to each of the guests by the master of the feast, to be worn on that occasion. It was a mark of disrespect to appear without that dress, as the guest described in these verses did; and on that account he is cast forth from the feast. In the application of the parable, this wedding garment means that Christian righteousness which all those will be required, at the great day, to have attained to during their earthly probation, who will be accepted and admitted into heaven. That Christian righteousness, the sign and fruit of a true faith and trust in Christ, is only to be had through the free, preventing grace and gift of God, and is therefore here likened to the garment *given* by the master of the feast. The grace of God, sufficient to lead a good life, is offered to all who in Holy Baptism have been regenerated and made temples in which the Holy Spirit dwells; it is their own fault if they reject it, and at the day of judgment therefore they will be 'speechless,' or without excuse, as the guest here is

described; and will be cast out into the 'outer darkness' of hell-fire.

14. 'Chosen,' that is, to receive eternal life, from the many to whom the Gospel is offered (see Matt. vii. 13, 14, and note).

15. 'Entangle,' that is, induce Him to say something upon which they might found an accusation against Him, or make Him seem to contradict Himself.

16. The 'Herodians' seem to have been a political party friendly to the government of the Jews by the Romans, who had set king Herod over them. They begin in this verse by flattering our Lord as one who cared only for the truth, which was the fact, but which they did not themselves really believe.

17. The attempt here made by the Pharisees and Herodians to 'entangle' our Lord in His 'talk,' which He calls (ver. 18) 'tempting' Him, or trying to lead Him into danger, seems to have been in this manner: they sent to Him their own followers, who denied that Herod, being set over the people by the authority of the heathen Romans, ought

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, de-

ceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not

to be obeyed by the Jews, as having only God for their king; together with the Herodians, who, as we said, held that Herod was a lawful king over them: and they pretended to wish that our Lord would decide between them. In His answer they hoped that either He would say something contrary to the law and government which the Romans had established in the country, if He denied that tribute ought to be paid to them, and so incur danger at their hands; or, on the other hand, that He might contradict what He had said before as to the kingdom which *He* came to establish in the world (x. 7, &c.), if He admitted that there was another kingdom, that of the Roman emperor, Cæsar, to which tribute should be paid. They pretended (as our Lord shews by calling them 'hypocrites,' ver. 18) not to understand that His kingdom was to be a spiritual, and not a worldly kingdom. On both these points our Lord teaches the truth in His reply. He shews them that the civil dominion of the Romans over them was a rightful one, by the evidence (ver.

19—21) of the piece of money. The 'superscription' is that which is written or engraved on a coin; and it is held that a people are rightly subject to the king whose 'image' is so marked on the coins of the country, which are paid in the tribute or taxes. He therefore tells them to obey that civil power: 'Render unto Cæsar the things that are Cæsar's,' that is, whatever is due to him as sovereign over the country; while at the same time that was not to interfere with His spiritual kingdom, as He adds, 'and unto God the things that are God's,' namely, obedience to His holy law as declared by Christ Himself. It was indeed part of that law that men *should* obey their earthly rulers (see Rom. xiii.). The kingdom of Christ is an inward and spiritual one, according to which all the thoughts as well as actions of men are to be guided.

22. 'They marvelled' at the wisdom of His answer.

24. See Dent. xxv. 5.

29. 'The Scriptures,' when they spoke of eternal life. 'The power of God,' in

read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying,

36 Master, *which is the great commandment in the law?*

37 Jesus said unto him, Thou

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

what He will do for the blessed after this life in heaven.

32. Exod. iii. 6. 16. Our Lord appears to mean that God, when He called Himself by this name, meant that He was *still* the God of Abraham, Isaac, and Jacob, and not merely while they lived on earth; so that they were still living after they had departed from *this* life. And as they were but men like other men, it shewed that the souls of all men were immortal like theirs; which is the doctrine which the Sadducees denied.

40. 'The Law and the Prophets' are often taken to mean, as they do here, the commandments of God as contained in the Old Testament; as the Law means the historical part of the Old Testament, being the account of the Jews *under* the Law of Moses; and the Prophets' books make up a great part of the rest, and more particularly as summed up in the Ten Commandments. The first four, or the first table, as it is sometimes called, of those Ten Commandments, are summed up by our Lord in the 37th verse;

and the remaining six in the 39th: the first being, as it is called in the Catechism, our duty to God, and the second our duty to our neighbour. And on these, Christ says, 'hang' all the words of the Old Testament, that is, they are all contained therein: for in so far as any one truly loves God and his neighbour (that is, other men), so far he will rightly keep God's commandments; as has been explained before, that if the affections and feelings of the heart are right, if we *really* love God above all, and our neighbour as ourselves, our conduct also towards God and man will be right (see note on v. 19).

42—46. The Pharisees could not, or would not, answer this question of our Lord, because they did not know, as not having been worthy that it should be revealed to them—or if any of them did know, they did not choose to confess that He was God as well as man. David foreknew this by the spirit of prophecy ('in spirit'), and therefore spoke of Christ as his Lord. But He is also called Son of

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII.

1 THEN spake Jesus to the

David, as having been born of the seed of David according to the flesh, when He took our nature upon Him. As God He is David's Lord, as man He is his son.

44. 'The Lord,' God the Father. This verse (Ps. ex. 1) refers to what we are told of Christ, that He sitteth on the right hand of the Father during the time between His ascension and His second coming, when He will appear again, and His enemies, sin and Satan, will be subdued before Him, which is expressed by their being His footstool.

CH. XXIII. 2. 'Sit in Moses' seat,' that is to say, are in the place of Moses in respect of the people, as being teachers of religion as Moses was, to whom they succeeded. Our Lord tells them that they were bound to obey the instructions which those teachers gave them, as they were the authorized teachers set over them by God's Providence; and besides that much of what they taught was not their own, but what was written in the Law of Moses, which was God's word, our Lord means generally, that though persons in authority may not be of good character, still, as the power which they have is given them by God to be exercised, they are to be obeyed in so far as they are acting in that authority, unless, indeed, they give any commands which in themselves are wicked. And this applies to us and to all men, as well as to the Jews. Autho-

multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

rized rulers and teachers are not only to be treated respectfully, but to be listened to and obeyed in what they command *as* such rulers and teachers, whatever their own character may be; for it is not because they are good men, but because the authority they have is ordained by God, that they are to be obeyed as such, unless they teach or command what we know to be wicked.

But our Lord goes on to say that the *example* of the Scribes and Pharisees was not to be followed, though their instruction was. 'They say,' that is, they tell the people the heavenly things contained in the Law of Moses 'but do not,' do not do the things which they taught.

4. 'To bind heavy burdens, and lay them on men's shoulders,' appears to mean, to require from them an exact observance of every part of the ceremonial law of Moses. This it was the duty of a Jew to do: but besides this it probably means that they required them to observe the *traditions* of men among the Jews, which were not from God, and which added to the burden (see note on Acts xv. 10). All these things were so severe that our Lord compares them to a heavy weight; and He says, the Pharisees themselves would not 'move' these burdens 'with one of their fingers,' that is, they did not themselves keep that ceremonial law.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

5. See note on vi. 1, 2. 'Phylacteries' were small rolls of parchment or the like, upon which were written some words of the law, or short records of the ancient history of the Jews in entering Canaan, &c., and which the Jews were in the habit of placing on the 'borders of their garments,' or as an ornament on their foreheads, according to a literal interpretation of some passages in the books of Moses, such as Deut. vi. 8, &c. Perhaps these passages were not necessarily to be construed in that literal manner, but the custom was a harmless and even a pious one, and our Lord does not find fault with the Pharisees for observing it, but because they made these borders, &c. unusually broad, from motives of pride and ostentation.

8—10. 'Rabbi,' is the Hebrew word for master. Our Lord tells the people not to call any but God, master or father; that is to say, no man can be our master or father *in the same manner* or sense in which God is so. He is our Father and Master, not in a higher *degree* than, but quite in another manner from that in which our earthly fathers and masters are so, so that no comparison is possible between them; and in this sense it is that we are told to call no *man* master or father. This is one of the passages in Scripture which are not understood literally, as we know from

many other texts that the greatest respect is enjoined to us towards our earthly fathers and masters, and those names are often used (Eph. vi. 2. 9, &c.). With regard, however, to the precept that no man should *be called*, or let himself be called, master (ver. 10), we may understand it in another sense, like to that which was set forth before, on the subject of the possession of property (see note on v. 39—42). That some persons in this life should be set over others as masters, is an ordinance of God, as we see from the text just quoted. But those who are so placed are to remember that it is only because of that ordinance that they ought to be so; that in the eye of God they are on a level with those beneath them in worldly station, and that they have no right, or claim, of their own, to superiority.

11. See note on xx. 25—28.

12. Those who 'exalt themselves' are all that are proud, in whatever rank. They who are placed by the Providence of God in high station are exalted by Him, but do not exalt themselves. Those who have been proud through their lives shall be abased, that is, brought low, when condemned, at the Day of Judgment: and those that in life have humbled themselves, that is, those who have been of an humble character in life shall be exalted, namely, to heaven, on that day: supposing, of

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one

proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but

course, that in other respects they are such as God will accept. See note on xviii. 3, 4.

13. 'Hypocrites,' in having only an outward profession of righteousness. This verse refers to the following after Christ, which is described as entering into the 'kingdom of heaven,' namely, the Christian Church, or the way of salvation; which the Pharisees would not themselves do, and by their influence over the people, whose teachers they were, they prevented those from entering who were about to do so.

14. Much praying is not here condemned by our Lord in itself, as we know it is often encouraged and commanded, when done *rightly* (1 Thess. v. 17, &c.). It is the hypocritical prayer which is made long only for the sake of appearance, and not felt in the heart, which is here meant. Such a prayer is an additional offence, and therefore brings down 'the greater damnation,' or condemnation.

To 'devour widows' houses' means to rob or extort from them their property.

15. To 'compass,' or go round, 'sea and land' means, to go a long way, or to make great efforts. A 'proselyte' means one who is converted from one religion to another: and here means a Gentile who becomes a Jew. The Pharisees,

from the pride they felt in making a number of merely outward converts, for the sake of the shew it made, did all they could for that object: but as they taught their converts only the false view of the Law of God which they had themselves, they only made them wicked ('children of hell') like themselves, or worse.

16, 17. This, and most other sayings of the Pharisees spoken of in this chapter, were according to the human traditions, or 'traditions of the elders' (ch. xv. 2, where see note), common among them, by which they had corrupted the Law of Moses. The one mentioned here was a foolish distinction, with regard to an oath and its force, between the Temple and the gold with which it was adorned. Our Lord points out that the gold could have no particular holiness till it was dedicated to the service of God, or sanctified, by being used in the Temple: even as the Temple had no holiness of its own, but received it from God who chose it to put His name there. As therefore the temple sanctified the gold, it was a more solemn oath to swear by the Temple than by the gold. 'He is a debtor' means 'he is bound (to do what he has sworn to do)'.

18. 'Guilty' means 'bound:' as in

whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and

Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

ver. 16. 'The gift:' see note on v. 24. The gift or offering was nothing except as connected with the altar: which was therefore the more solemn thing to swear by.

20—22. 'Him that dwelleth therein,' namely, God, who does not indeed 'dwell' in any earthly place, but who graciously manifested Himself to the Jews by His special presence in the Temple: even as now He is spiritually present in a peculiar manner in churches. In these verses our Lord signifies that they could not in this manner make a difference between the particular things by which they took their oaths: because all oaths are in truth solemn declarations made before God, who in all of them is taken to witness.

23. 'Tithe' is the tenth part: which part, of all things, was paid to the Priests and Levites among the Jews, as a similar payment was continued among Christians, and is made among us to the clergy. Our Lord says, 'these,' that is, 'judgment' (meaning here *justice*), 'mercy, and faith,' 'ye ought to have done,' as being the 'weightier,' or the most important part of the commandment: whereas the Pharisees thought themselves safe if they attended only

to those outward ceremonies. But He adds 'and not to leave the other undone,' namely, the paying of tithe and all such lesser and outward points in the law, in order to shew that it was not wrong or unnecessary to do such things to the utmost of what was due, even in regard to any small matters, such as the tithe of 'mint, anise, and cummin,' small herbs. But He also teaches that if ever it should be necessary, as it might sometimes be, to *choose* between giving up those great and weighty matters, and giving up a particular ordinance such as tithes (and we have such outward ordinances as well as the Jews), it would be right to give up the latter, as was before explained in the case of the Sabbath (see note on xii. 7). But the ordinary rule is what our Saviour here gives: to keep to both.

24. 'Blind guides,' that is, leading the people astray. This verse expresses a common kind of proverb, in which to 'strain at,' appears to mean to make a difficulty in swallowing. Our Lord says that they who make a scruple of leaving out the smallest observances of the law, while they did not mind breaking great commandments, were like persons who should pretend to be unable to swallow a small thing like a gnat, but to be able to

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in

the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

swallow a large one like a camel: which of course would be a false pretence.

25, 26. The 'cup and platter' (or dish) are used in a figure, or comparison, to signify *the man*; and to 'make clean the outside of' them, means to have only a care for an outward appearance or character before men, which is what our Lord accuses the Pharisees of. The cup or platter being 'full of extortion and excess' means generally the soul being full of sin. Our Lord reminds them in ver. 26, that if a man takes care that his heart and mind (signified by 'that which is within the cup and platter') are pure and virtuous, his outward appearance will be so also; and that otherwise the mere outward appearance is worthless (see note on v. 17, 18).

27. 'Whited sepulchres,' that is, gravestones, washed or painted white.

29—32. 'The righteous,' that is, holy men of old put to death by the Jews. In these verses our Lord means that the Pharisees, who acknowledged ('ye be witnesses unto yourselves,' ver. 31) that

they were descended from the Jews of old, who killed the prophets, were also like them in disposition; and that it was only a false pretence when they appeared to shew them respect by adorning their tombs ('building,' or repairing their tombs, and 'garnishing' or beautifying them). Christ knew that it must be so, because He could see the hearts of all men; and, moreover, the evil lives and actions of the Pharisees shewed it, inasmuch if they had really revered the memory of those ancient saints, they would have tried to follow their example. By the 32nd verse our Lord means that they *well might* 'fill up the measure of their fathers:' that is, they were so like to the evil-minded among their forefathers, that they might well go on in the same kind of way as they did, even till the 'measure' of their sin was full, and the wrath of God would no longer delay: and this the Jews did when they 'killed the Lord of glory.'

33. See note on iii. 7.

34. 'Scribes' usually are the Jewish

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth

her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XXIV.

1 AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

teachers, but here mean preachers of the Gospel.

'Ye shall kill,' that is, our Lord prophesies that they would do so, as they did.

35, 36. 'That upon you may come all the righteous blood shed upon the earth' means, that ye may be held answerable for all that blood, that is, all of it that was shed by their forefathers the ancient Jews: and in the same way 'all these things shall come upon this generation,' means, 'this generation shall suffer for all those former sins:' as they did in the destruction of their city and nation. This charging upon the Jews of that time the sin of their forefathers was partly according to the rule according to which the Almighty often acts, as is said in the Second Commandment, when He visits on the children the sins of the fathers; but chiefly because the proper sin of that generation itself, in crucifying our Lord and persecuting His messengers, was such that it deserved as much punishment as all the sins of their ancestors which are referred to.

Zacharias, the son of Barachias, is probably the same as the Zacharias mentioned as slain by order of King Joash, in 2 Chron. xxiv. 21, in the 'court,' that is, the outer court of the temple;

'between the' building of the 'temple' itself, and the 'altar' in the Court of the Priests. In the Old Testament he is called son of Jehoiada, which may be another name for Barachias.

38. This means that their place or city was *about to be* desolated.

39. The time here foretold, when the Jews shall say, 'Blessed is he that cometh in the name of the Lord,' seems to be the Last Day. 'Ye,' would thus mean not the Jews of the time of Christ, but the Jewish nation of the last days, whom our Lord might address as it were in His mind, as being still the same nation as those who were before Him, and who were their ancestors. The great body of the Jews at the end of the world, as we know from Scripture, will have been converted to Christianity; and they therefore will be able, when Christ cometh to judgment, to join in the cry, 'Blessed is He who cometh in the name of the Lord,' that is, cometh *as* the Lord and King. Our Lord says that they should not see Him till then, that is, not as they had seen Him hitherto, as a teacher; for the days of His public ministration, and with them their opportunity of escaping from their approaching ruin, by receiving Him, were now ending.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you

CH. XXIV. 2. Our Lord refers to the destruction of the city of Jerusalem, forty years after His death.

3. What our Lord had just told His disciples about the destruction of the Temple, and what He had told them before (as at xvi. 28; xxiii. 39) about His coming in some great and mysterious way, was not fully understood by them, as they were not yet enlightened by the Holy Spirit. By the question which they here put they seem to have had some idea that He might come at the end of the world, and that then (of course) the destruction of the temple would take place; but not to have understood that the fall of Jerusalem before the Last Day was spoken of as His coming (see note on x. 23).

4. Our Lord in the rest of this chapter and in the next, answers the question which the disciples had put to Him. His answers refer to the two occasions, that of the destruction of Jerusalem, and the Last Day, which were the subject of His former sayings. But He describes them, as was often His manner on such awful subjects, in a mysterious way, and such as they would not be able to understand till they had received the Holy Ghost. There is the further difficulty in this

chapter, that our Lord's words sometimes refer to the one of these events, sometimes to the other, and sometimes probably to both; and it is necessary to be careful in distinguishing these several applications, as was observed on xvi. 28. The first part of this discourse is generally about the first period, that of the destruction of Jerusalem; and the latter about the Day of Judgment, which is properly called Christ's Second Coming.

5. 'In my name,' pretending to be what I am. Many such persons as are here spoken of, who denied that Christ was the true Messiah, and themselves claimed that character, did appear between the time of the death of Christ and the fall of Jerusalem; and 'many' were 'deceived' by them.

6—8. Many such events as are here foretold, 'wars' of 'nation against nation,' 'famines,' &c., did take place at the time of the fall of Jerusalem. 'The end' here seems to mean the end of the world; and our Lord warns His disciples that that was not about to arrive when those fearful signs arose, which were to be but the 'beginning' (ver. 8) of all the 'sorrows' which attended the fall of the city, and also of all the troubles and persecutions which

up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

the early Christians suffered afterwards from the heathens ('all nations,' ver. 9).

10. 'Offended,' or, led into sin, here means, led into the sin of giving up their belief and profession of Christianity, by the severity of the persecution against them. And such persons would then join in the persecution against others, 'hating' and 'betraying' them.

12. 'The love,' namely, towards God, which in hearts not firmly set to believe in Him, would be cooled by the example of so much iniquity around them.

13. 'The end,' that is, of his own time or life. 'Saved,' in heaven.

14. 'All the world' should be understood generally, if we suppose this verse to be still on the subject of the fall of Jerusalem; that is to say, as did happen before that event, the Gospel was to be preached generally through the then known world.

This may be one of the verses which we spoke of above, as referring both to the approaching fall of the city and to

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

the Last Day. Referring to the Last Day, we may understand it literally; for we are often told in the Bible that the Gospel will be preached in all parts of the world before the end of it.

15. This verse, and those that follow, describe the Roman invasion and occupation of the city and temple ('the holy place'); 'the abomination of desolation' (Dan. ix. 27), means the Roman army. It is so called as being 'abominable' to the Jews, being composed of heathens and idolaters, and as it was to make their land 'a desolation.'

16. 'Into the mountains,' where they would be safer from the enemies.

17. In those countries the housetops are level, and often used as places to walk on. 'Not come down,' that is, not go into the house to take any thing; but escape at once, by the outside of the house, or over the neighbouring roofs and walls.

19. 'Woe,' as they would find it more difficult to travel and escape.

20. 'The winter,' as a less favourable time for a journey. 'On the sab-

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the

bath day,' as by the law of Moses the Jews were not allowed to travel more than about a mile on the sabbath; their flight therefore would be slower.

22. 'For the elect's sake,' that is, in order that such as were chosen and counted worthy of God, might be spared from the general destruction.

23. See note on ver. 5.

24. See notes on vii. 22; xii. 27. 'They shall,' or would, 'deceive.' 'Elect,' Christians enlightened by the Spirit.

26, 27. 'He,' the Messiah. The 'coming of the Son of man' means Christ's coming to take vengeance on Jerusalem, which was to be sudden and conspicuous as lightning. (This also applies to the Day of Judgment.) Our Lord therefore tells them that they would surely know that coming, and not be mistaken in it, or have to go and seek for it in places like the 'desert,' or 'secret chambers.'

28. This means that the Romans will gather together to plunder Jerusalem just as 'eagles' gather round a carcase to prey upon it. There is perhaps also an allusion to the standards of the Roman armies, which were in the form of eagles.

29. From this verse to the end of the chapter, the words of our Lord seem mainly to refer to the end of the world; but there are some parts and expressions which must be taken of the destruction of Jerusalem, and also some which may be understood of *both* times.

'The tribulation of those days' means the fall of the city. In one way we may understand this verse literally, as referring to events that were to happen, and did happen, just after that fall. Several eclipses happened, as is here said, of the sun and moon, and other unusual appearances among the stars, which are described as 'the powers of heaven' (the heavenly bodies), being 'shaken' or disturbed, and the 'stars falling;' also earthquakes and storms (see Luke xxi. 25). Such appearances, however, may also be looked for at the end of the world, to which this verse may also be applied; though in that case 'immediately' is not to be literally understood. The end of the world is often spoken of in Scripture as following *soon* after the time of Christ (Rev. xxii. 20, &c.); and accordingly the early Christians constantly expected that it would come. But this way of

sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather

together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

speaking may be understood in various ways besides the literal one, which of course cannot be the true one, as the fall of Jerusalem is long past, and the end of the world is not yet come. One way may be that we should endeavour to look on the time between Christ's coming and the end of the world, as we are told that God sees it, in whose eyes a thousand years are as one day ; and in His sight therefore the one event may be described as 'immediately' following upon the other. Another way may be to consider, that, as we may learn from the Bible, there was to be no *new Dispensation* from God to man, no manifestation of Him at all like to the coming of Christ, between the time of His coming and the end of the world. The coming of Christ was the great and crowning act of God's dealings with man ; so that all the time that has passed, and will pass, since that coming, may be overlooked in comparison with the great result of it that will be exhibited at the Day of Judgment.

30. The 'sign of the Son of man' means His visible appearance, whether at the Last Day literally, or in the great exhibition of his wrath in the destruction of the Jewish people. 'Mourn,' from fear, which is true of the world generally

at the Last Day, and of the Jews, (who may sometimes be spoken of as 'all the tribes of the earth,' as being distinguished from all others and peculiar,) at the invasion of the Romans.

31. This is easily understood of the Last Day. It might also be applied to the fall of Jerusalem, about which time many, from many parts of the world, ('from the four winds,' &c.) would become followers ('elect') of Christ, at the call of His preachers, likened to 'angels.'

33. 'It,' namely, the fall of the city, if we understand the verse as addressed to the very men to whom our Lord was speaking. In a general way, we may understand it addressed to all men, in which case it is equally true of the end of the world, which may be foreseen to some extent by the observation of such signs as our Lord mentions here and elsewhere in the Gospel (see Luke xviii. 8, &c.). 'All these things,' such signs as He had stated.

34. This verse must refer only to the fall of Jerusalem, which was to be while many then living were still alive. 'All these things,' the ruin of the city together with the signs which He foretold.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be grinding* at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had

35. 'Pass away,' without being fulfilled.

36. When our Lord says that the Father *only* knew of 'that day and hour' (here probably meaning both the time of the siege of Jerusalem, and the end of the world), we understand Him as speaking in His human nature, as He says even more plainly in St. Mark (xiii. 32), that 'the Son' Himself did not know that hour. As God the Son He knows all things; but as man He had lowered Himself and became partaker of our infirmities, among which is imperfect knowledge (see note on xx. 23).

37. 'Noe' is Greek for Noah. These verses mean that the coming of Christ is to be as sudden as the flood was. 'Knew not,' (ver. 39,) that is, expected nothing.

Ver. 37—41, may apply to both the fall of Jerusalem and the Last Day, as both of them sudden visitations. The meaning of ver. 40, 41, seems to be that it will in many instances happen, that persons of the same worldly occupations or conditions, as for instance, 'working in the' same 'field,' or 'grinding in the' same 'mill,' even *up* to the moment of Christ's coming, when they are described as so engaged, will have different treatment at God's hand, according to their characters; which is called some being

'taken' (perhaps into God's favour) and others 'left.' The elect of God would be preserved during the dangerous time of the siege of Jerusalem, as well as at the Last Judgment.

42. The warnings contained in the verses between this and the end of the chapter appear to apply in one sense to the coming of the Day of Judgment, in another to the siege of Jerusalem, as both are sudden events, and preparation is spoken of as needful for each of them. But they are also true in a very important sense, taking the coming of the Son of man (ver. 44) to mean, to every particular person to whom the warning is addressed, his own death: as if our Lord had said, 'Watch, be as the wise master of a house, or as a good servant, for ye know not at what hour ye shall die.' Because it is clear that the hour of the death of every person is *to him* exactly the same thing as the Day of Judgment. Whatever may be the state of his soul between his death and that great day, his everlasting fate is decided when he dies. 'As the tree has fallen, so must it lie,' and nothing that will happen after his death will affect the sentence which will be pronounced upon him at the judgment, which will depend on his life on earth.

43, 44. The reasoning here is, that it

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That

he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

is just as necessary to watch, if watching and preparation are necessary, when we know for certain that an event *will* happen, though we do not know the exact time of its happening, as it is to watch and prepare when we *do* know that exact time. Our Lord means 'If a householder knew that a thief was coming, and knew the time when he was coming, he would watch, and be prepared *at that time*: and ye also must be ready, but with this difference, that ye must be *always* prepared, for ye know that the Son of man is coming to judgment as surely as the householder might know of the thief, but ye cannot know the time as he might do. Therefore he would only have to watch at a certain time, ye must watch always.' We must therefore be ever prepared, by having our hearts and souls in a fit state to meet our Judge.

45—51. These verses may be looked upon as a sort of parable. The lord of the servants is our Saviour: the 'servants' are mankind, also called the 'household': the servant mentioned by himself seems especially to signify a man charged with some office of authority in the Church, with care of other men, which would be meant by his being 'ruler over' some part of the 'house-

hold,' and having 'to give them meat in due season:' which means generally taking proper care of them. In the 47th verse, the reward which such a faithful servant of Christ will receive at the Last Day is likened to an earthly servant being set over his master's goods, as Joseph was (Gen. xxxix. 4), and as in the parable of the pounds the good servant is set over cities (Luke xix. 17). It is only a general likeness, and we need not search for an exact spiritual meaning in it (see note on xx. 1—16).

This servant may also signify any Christian, as every man has *some* work, something to do for the good of some portion of our Lord's 'household,' namely, by doing his duty in his own state of life, which must be more or less beneficial to others.

In ver. 48, the servant who thinks that his absent master is delaying his return, is likened to a man who hopes that he will not die for a long time (see note on ver. 42), and that he therefore may live as he pleases in profligacy and cruelty, and oppressively towards others, as the servant is described in ver. 49, which mainly applies to persons in rank and authority.

Ver. 50 and 51, signify the coming of our Lord to judgment, and the pun-

CHAPTER XXV.

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

ishment of the wicked, which is called being 'cut asunder,' or destroyed, and having a 'portion with the hypocrites,' that is, with them and sinners generally in everlasting misery.

CH. XXV. 1—12. 'The kingdom of heaven' generally means the course of events that takes place, at one time or other, under the Gospel *upon earth*. In this parable it includes also events that will happen at the Day of Judgment, at the close of that Gospel Dispensation. The lesson to be learned from this parable is, that we must be earnest to do our best continually, in our Christian course; and especially it warns us of the danger of putting off repentance and amendment of life from day to day.

The story is taken from the custom, which prevails now as it did in the time of our Lord, in Eastern countries, that at a marriage the bridegroom went to the house of the bride and brought her thence to his own house, with a procession of some of her friends and companions. These marriages always took place at about midnight. The bridegroom here means the Lord Christ; and the bride means the Church of Christ, according to the figure or likeness so often used in the Bible (see note on xxii. 2). The time of the coming of the bridegroom to receive the bride is the Day of Judgment, which is often named as the time when the Church will be presented to Christ as the bride is to the bridegroom (Eph. v. 27, &c.). The ten virgins mean in the parable the company of friends of the bride, who accompany her. In the application of the parable they mean, according to their division into two descriptions, certain kinds or classes of persons among those professing Christians who

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil

will be judged at the Last Day. They are all professing Christians, inasmuch as they all profess to be prepared and waiting for the coming of Christ to judgment, as these virgins all professed to be ready for the coming of the bridegroom, by having the lamps which it was proper for them to have in a procession by night. But five of these virgins, we are told, were really prepared, the others were not. These last are called 'foolish;' those who were really prepared are called 'wise.' What was missing in those who were not prepared, was the oil necessary for their lamps, which the wise ones had. In the application then of the parable the two divisions of the virgins mean two different sorts of people: the one will be prepared to stand before God at the Great Day, the other will not. The 'lamps' may be taken to mean the state of the soul of these persons; the 'oil,' that which is necessary to make that state a right and acceptable one before God. Those who are thus prepared, who are likened to the wise virgins, may be described as the man was in the note on the parable of the Marriage Supper, who had 'that Christian righteousness which all those will be required at the Great Day to have attained to during their earthly probation, who will be accepted and admitted into heaven' (see note on xxii. 11—14). The 'oil' is that Christian righteousness. Those who are, or rather who have been on earth 'wise,' will be provided with this righteousness; those who have been 'foolish' will not. But it must be observed that it is not meant that all persons whatever will come under one or other of the classes signified by the virgins. The openly wicked or unbelieving are not included, for they make no profession

in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

of being prepared for the coming of Christ. All those who will be accepted at the judgment are meant by the 'wise;' but the 'foolish' do not mean the openly wicked, but the careless and inconsistent, who fall short of what is required of them.

5. 'While the bridegroom tarried' refers to the time which is now passing before the coming of Christ; and that 'they all slumbered and slept' seems to mean that sleep of death which will fall upon all, or nearly all, before that coming; as in ver. 7, the arising of the virgins means the general resurrection of the dead.

6. 'Midnight' (see above) means the time of the Last Judgment. The 'cry' made when the bridegroom was coming, may mean 'the voice of the archangel' (1 Thess. iv. 16) which will sound just before the coming of Christ to judgment; and which will call on the spirits of all men to 'meet' Him.

7. The 'trimming the lamps' means the enquiry into the state of the soul which every one will inevitably make, however careless he may have been of it during his life, when he is before the judgment seat of Christ.

8. As the foolish virgins tried to borrow oil from the wise, so will many at the Day of Judgment endeavour, as we are all tempted while on earth to do, to rely in some manner on others, on something which they may do, or have done

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

for them, instead of on their own state through faith. In the next verse (9) the saying of the wise virgins, that is, those who will be accepted at the Last Day, shews how vain a thought this is. No one can possibly attain unto more, unto a better or higher state of soul, than is needed for his own salvation. We are commanded a complete obedience in all things; we are all 'unprofitable servants' (Luke xvii. 10, where see note,) and 'the righteous scarcely' or only just, 'will be saved' (1 Pet. iv. 18). Whatever therefore they who will be accepted may have, which for the sake of the death of Christ will be well-pleasing unto God, will be 'not enough' for others as well as themselves.

In this verse 'them that sell' the oil for the lamps may mean those, who like Apostles, prophets, and others, the ministers and stewards of the mysteries of God, assist in bringing the souls of men into a state of salvation. At the Day of Judgment indeed their work will be over; but those who are meant by the wise virgins may be understood as willing to hope, even when there is no hope, that by some such means the love of God may be revived in the souls of their companions.

10. But this was in vain, being too late; Christ comes to judgment, as it is here said the bridegroom came; the 'marriage,' that is, the gathering into

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a

heaven of the saints in the Church Triumphant is finished; and the 'door' of heaven is 'shut.'

12. 'I know you not,' that is, as my true disciples.

13. See note on xxiv. 42. This verse points out to us the warning, which, as was said, the parable is meant to convey to us against putting off repentance. While we are putting off repentance and amendment, and a complete preparation of soul for Christ's coming, like the foolish virgins, death may come unexpectedly upon us, as did the day of the bridegroom, coming upon them; and we shall find it impossible to prepare ourselves, as they did to prepare themselves (see besides note on xx. 1—16).

14—30. This parable is to teach us the duty of making the most of all the opportunities and means of serving God which are given to us. The 'man travelling into a far country' is our Lord; and the 'servants' mean, in the first instance, the Apostles, to whom the parable was addressed, but they also signify all men, as all have some means of serving and pleasing God. The 'talents' (Jewish money: see note on xviii. 24), mean all things whatever which God gives us or puts in our power, whereby we are enabled to serve Him; whether bodily health or strength or long life, or cleverness or ability of mind or knowledge, or wealth or station, or whatever our outward circumstances may be, or spiritual gifts, such as great zeal or energy in religious matters, power of preaching to others, power of turning the mind to and clearly perceiving heavenly things, and so on. All these

far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received

are the gifts of God to us, as the talents in the parable are given by the master to the servants, and are to be used and improved by His help.

The man, in the parable, goes into a far country. This means, our Lord's leaving the earth and returning to heaven; and the coming of the man to reckoning after a long time (ver. 19), means the coming of Christ to judgment.

14. The man 'delivering his goods' to his servants, is rather according to the custom of Eastern countries than our own. In those countries the servants, or rather slaves, were often artisans, or engaged in some small trade, in which their master furnished them with the materials (the 'goods') and received from them a part of the profits, which is the case supposed in the parable (ver. 16, 17).

15. These 'goods,' or 'talents,' as above explained, are given to different persons in different manners, 'to every man according to his several ability:' ability, that is, to make a right use of them. Men have different powers by nature; and God provides opportunities, and requires services, according to those powers.

The man gives the talents and then takes his journey; that is to say, our Lord returned into heaven, having founded his Church and prepared it for the gift of the Holy Spirit, who followed immediately, and who has ever since remained with its members and enabled them to serve God.

16, 17. Those who trade with the talents and double them in value, are

the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him,

Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and

those who make a right use of the gifts of God in this life. For all the gifts of God, as before described, are to be not only used rightly, but must be turned to better and better account by us daily; without that improvement we do not, in fact, use them rightly (see note on xiii. 12).

18. He that hides his lord's money, is the man who does nothing to improve the means for doing his duty which God has given him. Not the man who is quite wicked and sinful, for such an one would be described as throwing away his talent altogether; but one who is content with merely avoiding gross sin, and is entirely inactive, not attempting duties from fear of temptation, which he has no faith that God will enable him to overcome (fearing, as it were, to lose his talent), not seeking to 'grow in grace' (2 Pet. iii. 18), and to serve God more and more continually. And we must observe, that the servant who did nothing with what he had received, is the one who had received the least; and as he is blamed for so doing, it is meant to shew us that however small, or

humble, or weak a man's means or faculties may be, he is as much expected to make a good use of them as one who has more, not yielding to the temptation of thinking that it cannot signify what use is made of such small things, but remembering that God requires all men whomsoever to be faithful and to do their best.

20—23. The rewards to the faithful servants, described on their being made rulers over many things and entering into the joy of their Lord, mean, of course, the reward of eternal life in heaven. This is often described as some sort of rule or dominion (2 Tim. ii. 12), and the 'many things,' being set in contrast with the 'few things,' remind us how entirely out of proportion with what we can do, is the reward which God will give His elect in heaven (see note on xx. 1—16).

24. To 'straw' here, which we should call to 'strow,' or to 'strew,' appears to mean the same as to 'sow' the seed. The servant in this and the next verse, mistakes the character of his master, or

said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and

slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

rather pretends to mistake it, in order to indulge his own idleness and cowardice. The master was not, in fact, a 'hard,' harsh, or unjust man, such as would expect to 'reap where he had not sown,' that is, require his servants to produce a profit from their trading, of which he should take a part, without having done any thing to enable them to do so; for it was he who had given them the 'talents,' or means to make profit, as before explained. Nor was he a harsh man, who would not have been indulgent towards his servants in any fault, or failure in their trade. But the servant pretended to believe that he was such a man, and said that he was 'afraid;' that is, afraid that if he undertook to trade with his talent he might lose it, and his master would require it; and therefore he hid it.

In the application of the parable, this servant means the man who is slothful and timid, and also without faith and trust in God that He will give him grace sufficient to enable him to do what He would have him, and therefore excuses himself from attempting it. Such a man pretends that God is 'hard,' and would 'reap where he had not sown,' that is, require of us the fruit of good works without giving us the ability to produce them, whereas we know that if we pray and strive in faith, no part of our duty will be too hard for us (Phil. iv. 13, &c.). Such an one, therefore, will be indolent, and will only endeavour to avoid manifest sin, and will not undertake in any way to 'stir up the gift' that is in him (2 Tim. i. 6), or to do more and more daily in God's service, having no trust

in God that He will enable him to do so. This is 'hiding the talent in the earth,' making it useless; and the only difference between the parable and its application is, that such a man will not, at the end of his life, be *no worse* than when he began it, as the man who returns the whole talent, neither more nor less, to his master. Because, as any one can tell from his own experience, if we do not improve we are surely becoming worse (see note on xiii. 12).

26, 27. The master does not, of course, mean to admit that his real character is such as the servant described it. He means to admit it only for the sake of argument, as if he had said, '*Even if* my character had been such as thou hast said, so far from that being a reason for indolence, it was only a stronger reason why thou shouldest have endeavoured to turn the talent given thee to account; for the harsher I might be, the more displeased I must be to see nothing done, no profit produced, by my money.' And he tells him that even if he was afraid to venture to trade with the talent, he might, with hardly any risk, have 'put it to the exchangers,' that is, in a 'bank' (Luke xix. 23), whence his lord would have had it back again 'with usury, that is, with increase or interest.'

This 27th verse need not have any exact spiritual application (see note on xx. 1—16); as God's grace is sufficient for all to work with (which is meant by the 'trading'), and no one can be blameless for pretending not to know this, and refusing to work accordingly. We may

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

perhaps, however, understand it in part of persons timid or weak in the constitution of their mind, who may not be equal to working independently or on their own powers, and may therefore be advised to attach themselves to and follow other persons as guides, who may here be represented under the figure of the 'exchangers.'

It is further shewn that it is unreasonable to speak of the master, or to murmur against God (in the application of the parable) as 'reaping where he had not sown,' by the words 'mine own,' in ver. 27; pointing out that the whole power of producing the profit, or of doing the good works, is from the master, or from God.

28. Understanding the time of reckoning of the master with his servants to be, in the application of the parable, the Day of Judgment, we cannot apply this circumstance of the one talent being taken from him who had it, and given to him who had ten talents; because the talents mean what is given us during our trial or probation in this life, and there can be no such transfer as is here supposed at the Last Day. But it may mean that the wicked will, at that day, lose all the power or capacity for good that even

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was

they had, when they become like the devils; and that the righteous will receive a reward far above what they have done, as was before said.

But perhaps this verse (as the next, on which see note on xiii. 12) may be better applied to this life. It may remind us that it is a law of God's rule, that 'grace well used attracts more grace;' that the more we strive to please God the more we shall be enabled to do so; and, on the other hand, that the less we strive to do so, the more difficult shall we find it, and the less able we shall be to do it (see note on xiii. 12). Thus the talents of the bad are taken from them, and talents are added to the good; though it is needless to attempt to suppose an exact meaning in the transfer of that of the bad to the good in this view, any more than in that concerning the Day of Judgment.

30. 'Unprofitable,' who had not turned the talent to account.

31. From this verse to the end our Lord speaks of His coming at the Last Day.

33. The 'sheep' are likened to those who are saved, the 'goats' to those who are cast into hell.

a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also an-

swer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

1 AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

40. 'My brethren' means mankind, whom Christ the King graciously vouchsafes to call His brethren, as having taken our nature upon Him: and to look on kindness or neglect shewn to them, even as done to Himself.

CH. XXVI. 2. See Exod. xii.

5. See St. Mark xii. 37, 'the common people heard him gladly:' they were therefore afraid that the people might make an 'uproar,' and attempt to rescue Him, if He was taken on

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this Gospel shall

be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto

the 'feast-day,' when there were many of them assembled together.

7. 'Alabaster,' a smooth white material made of clay. Kings and Priests were anointed on their appointments, and this anointing of our Lord was therefore meant by this woman to do honour to Christ, and as an acknowledgment that He was the Lord.

11. 'Ye have the poor always with you,' and therefore, as is added in St. Mark (xiv. 7), 'whosoever ye will ye may do them good:' 'but me ye have not always,' as He was about to be taken from them. It was therefore right in the woman not to lose the opportunity of doing Him honour, nor could any honour be too great or costly for Him.

12. In this verse our Lord again signifies to His disciples that His death was at hand, as He does in ver. 2. In those countries it was the custom to

anoint with oil the bodies of the dead before burial: our Lord therefore means that the anointing which He then received was so near to the time when He should be buried, that it might be looked upon as done for that occasion. We do not understand that the woman herself *knew* that His burial was at hand, and acted accordingly: but rather that the Spirit of God moved her to do an act which was a good and pious one in itself, and which was also a kind of foreshadowing of His approaching death.

13. It is to be remarked that, according to our Lord's words here, this incident of the woman who anointed Him with precious ointment, is told, with some trifling differences, in all the four Gospels, which is not the case with many of the events of His life.

15. Judas could enable the chief priests to discover and take our Lord

him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And He answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as

it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit

more easily than they otherwise could, as He knew the places whither He resorted.

18. 'My time,' to be put to death.

24. 'Written,' in the prophecies of the Old Testament.

25. The expression 'Thou hast said,' as elsewhere, 'Thou sayest it,' or, 'Thou sayest,' means 'yes,' or, 'thou sayest true.'

26—28. These verses contain the account of the institution of the Holy Eucharist, or Communion of the Body and Blood of Christ, which, as our Catechism says, are, after a spiritual manner, 'verily and indeed taken and received by the faithful in the Lord's Supper.' The word 'testament' here means 'covenant:' the 'new testament' being the Christian covenant between God and man, in which God hath promised 'remission,' that is, forgiveness, of sins, and eternal life, to those who on their part have repentance, and faith, and trust in Christ, are baptized into His Church, and believe

and obey His Gospel. This promise being for the sake of the death of Christ, His Blood 'which is shed for many (see note on xx. 28) for the remission of sins,' is called the 'blood of the new testament.'

The book which we call the New Testament, is so called as being the record of the Christian covenant; as the Old Testament is the record of the Jewish covenant, in which God promised earthly happiness in a 'good land' to the Jews, if on their part they obeyed the Law as spoken by Moses.

29. The general meaning of these words seems to be, that our Lord's time on earth was finished, and He should not again be with them assembled together as they then were, till they should be gathered in with all other saints, to Heaven at the Last Day, and so 'be ever with the Lord' (1 Thess. iv. 17). Our Lord therefore does not speak of wine, or drinking wine, in the literal sense: but 'drinking new wine' means,

of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Like-

wise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

by a figure, the spiritual and heavenly intercourse with God which will be vouchsafed to 'the spirits of just men made perfect' (Heb. xii. 23) hereafter, and then for the first time, wherefore our Lord says 'new:' as in the Revelation (xxi. 2) the Church in Heaven is called the 'new Jerusalem.'

31. 'Offended' means 'led into sin,' namely, the sin of forsaking Him (ver. 56), in consequence of not having faith enough to continue to trust in their Lord when they saw Him taken prisoner, and brought before the judgment-seat: nearly in the same sense in which our Lord uses the word 'offended' before (xi. 6).

'It is written:' Zech. xiii. 7. The 'shepherd' means Christ, and 'the flock' His disciples.

34. 'Deny,' deny that thou knowest me.

39. It is hardly reverent to offer any explanation of words so awful as these, and uttered on such an occasion. But it may just be observed that whereas of course 'all things are possible unto God' (Mark xiv. 36), the words 'if it be possible' must mean, if it be possible according to the great and wonderful counsels of God for the salvation of man. Our Lord 'knew all things' (John xxi. 17), and well knew that He was to suffer death, and that 'for that cause he came' into the world (John xii. 27). But this mysterious prayer and agony in the garden were rather (if we may make a supposition on such a subject) of the human, than of the divine nature of our Lord: looking forward to the fearful

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude

sufferings He was to undergo, and feeling the dreadful burden of the sins of mankind which He had taken upon Himself. See also note on xx. 23.

41. 'The spirit,' namely, of the Apostles, which our Lord says was willing to obey His words, and 'watch,' but their bodily weakness (of the flesh) made them sleep.

45. Our Lord appears to mean that as His last hour was come, it no longer signified whether they slept and took their rest or not, as they could no longer minister or be of service to Him. He does not mean to command them to sleep, or that they should sleep just at that time, as He immediately calls on them to rise and be going: but He means that so far as could relate to His

with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

time on earth, their period of service was over.

52. 'For all they that take the sword shall perish with the sword.' This refers to taking up the sword unlawfully, and means the same as the curse pronounced upon murderers in Gen. ix. 6, "whoso sheddeth man's blood, by man shall his blood be shed." To take up earthly arms in self-defence, and lawful wars undertaken by proper authority for the defence and protection of the country, have never been understood to be forbidden by these passages. We see that the wars of the Jews were commanded by God; and our Lord Himself appears elsewhere (Luke xxii. 36. 38) to mean, that there may be occasions when the use of the sword is right. That

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace,

and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? What *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell

saying, which is not recorded by St. Matthew, may have been that which moved this disciple (who was St. Peter: John xviii. 10) to strike the servant of the high priest. But he ought not to have done so without the command of Christ, which, at such a time, could be the only lawful authority for it; and our Lord goes on to shew him that He could not have wished him to do so, as if He had willed to resist, He could have done so much more effectually by His own power with the Father (ver. 53).

55. Our Lord reminds them that He had always been, as He then was, defenceless among them, and that they might have taken Him then or at any time, without His resisting, so that they needed not to have come 'as against a thief.' He also means that they *could* not formerly have taken Him, as His time (to be offered up) was not yet come: as neither could they now have taken Him, with whatever force they

had come, had it not been the appointed time.

59. 'Sought false witness against him,' that is, evidence which would be, and which they knew must be, false, but which they would put forward as true; but 'they found none,' that is, none which would answer their purpose.

61. The accusation meant that the man who could say this was an impostor. Our Lord had in truth said this (John ii. 19), but He meant by the temple of God His own Body, which He was to suffer to be slain, and would then raise up on the third day. St. Paul says, that the bodies of all Christians are the temple of God, for he says it to the Corinthians generally (1 Cor. iii. 16, 17). But, of course, the Lord's Body was so in a sense which belongs to none other, as He was the Son of God made flesh.

63. To 'adjure,' means, solemnly to call upon, by the name of God. Our Lord at first would not answer, as it

us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came

unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

was of no avail; but He does answer when so solemnly called upon, for fear of seeming disrespectful to the name of God.

64. 'Thou hast said,' see note on ver. 25. 'Nevertheless,' whatever might be present appearances, or the thoughts of men. 'Hereafter,' at the Last Day. 'Power,' that is God, the All-powerful.

65. 'Blasphemy,' as having said what could have been said by no mere man, as the chief priest pretended that our Lord was. 'Rent his clothes,' a sign of horror or grief usual in those countries.

66. 'Guilty of death,' that is, guilty of what deserved death.

68. 'Prophecy,' here, is not in the sense of foretelling future things, but means to declare what mere human powers could not; as we learn from the

other Gospels that our Lord was blindfolded at the time (Mark xiv. 65; Luke xxii. 64).

73. 'Thy speech,' that is, Galilean accent and way of speaking. Most of the disciples and constant followers of Christ were Galileans.

'Bewrayeth' is the same as 'betrayeth.'

75. Peter, who had been, as his character was, the most forward and presumptuous in saying that he never would deny Christ (ver. 35), now does so by a falsehood more openly than any, from weakness, and fear that he might be led to suffering with Him; and it is recorded as a warning against presumption. But his immediate and bitter repentance, and the life in God's service which he afterwards led, saved him, through God's mercies in Christ, from the condemna-

CHAPTER XXVII.

1 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, *What is that to us? see thou to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

tion which our Lord elsewhere declares upon those who deny Him as Peter did: 'Whosoever shall deny me before men, him will I also deny before my Father which is in heaven' (x. 33).

CH. XXVII. 6 The chief priests considered the money to be polluted, inasmuch as by the means of it our Lord had been given up to them, whom they meant to put to death. This is meant by the 'price of blood,' or of death. And on that account they thought it

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

unfit for religious uses, to which it would have been applied if put in the 'treasury' of the temple, which is the one here signified.

9, 10. This prophecy does not appear in the book of Jeremiah, but in that of Zechariah (xi. 12, 13). It is supposed that Jeremiah wrote that particular chapter, but that it happened to be placed among the prophecies of Zechariah.

11. See notes on ii. 2, and on xxvi. 25.

12. See note on xxvi. 63.

15. The prisoner was released in

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus

which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

order to please the people, in honour of the feast or holiday.

19. In those days more attention was paid to dreams than now, because, as we see from many instances in the Bible (Gen. xx. 3, &c.), God often revealed future things, and things beyond human knowledge, to men in dreams. 'Suffered,' the dream having been one of a painful or awful kind, warning her of the crime her husband would commit if he put Christ to death.

24. To wash the hands was an action signifying that one had nothing to do with, was not answerable for the consequences of, any thing; as we often say in a proverb. Pilate, of course, could not get rid of his guilt in that manner, as it was in his power to prevent the death of the 'just person;' but he wished

to throw off as much of it as he could upon the Jews, who would the more easily understand the action of washing the hands, as it was commanded in the law of Moses in the case of a person accused of murder (Deut. xxi. 6, 7).

25. This means, 'let the consequences of his death,' or the punishment for it, 'fall upon us,' &c. (as in xxi. 35). The Jews said this in carelessness and contempt; but it really did happen to them, according to what their crime deserved, in the destruction of Jerusalem and their dispersion ever since throughout the world.

26. Among the Romans (whose officer Pilate was, set over the Jews), a man about to be put to death was always first scourged.

28, 29. These things were done in

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and

parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself

mockery of the character of Christ as a king, to which were proper such things as a 'scarlet robe,' a 'crown' and a sceptre. The crown was made of thorns, to be painful as well as a mockery; and the sceptre was imitated by the 'reed.'

32. The cross was usually carried by the man about to be crucified, but it was too heavy for our Lord.

33. 'That is to say,' in Hebrew. It was called the place of a skull, or the place of skulls, because it was customary to have executions performed there, and as the remains of those who were put to death were commonly not buried, their skulls would often be found there.

34. We see by another Gospel (John

xix. 28), that this drink was given to our Lord because He said 'I thirst.' This was said by Him in order to the fulfilment of prophecy, as was their giving Him vinegar (Ps. lxix. 21). He only just tasted it, as it was loathsome to the taste, which was the reason of the people giving it to Him, who did it more in cruelty than to assuage His thirst.

35. 'Parted,' divided. The 'prophet,' namely, David (Ps. xxii. 18).

37. This writing also was in mockery of His claim to be a king.

40. See note on xxvi. 61.

42. 'Saved others,' namely, by His miracles. This, though true, was probably said by them in scorn and unbelief.

he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

43. Quoted, also in mockery, from Ps. xxii. 8.

44. In St. Luke's Gospel (xxiii. 39, where see note) we see that one of the thieves was penitent, perhaps not at first, but after a while; and prayed to our Lord, and rebuked his companion.

45. The Jews began reckoning their day from six in the morning. The sixth hour was, therefore, what we call twelve o'clock, and the ninth was three in the afternoon. This darkness, as well as the wonderful events mentioned in ver. 51, 52, was a miraculous event, and meant to witness who Jesus was, as we see it was in great measure from those events that the centurion and others were led to confess Him (ver. 54).

46. 'That is to say,' in Hebrew. We may probably venture to say of these awful words, as we did of the words of our Lord in His agony, that they were spoken in the extreme suffering of His human nature (see note on xxvi. 39). They are also in fulfilment of prophecy (being quoted from Ps. xxii. 1).

47. They (probably Romans, not understanding Hebrew) mistook Eli for Elias.

48. See note on ver. 34.

51—54. The 'veil of the temple' was that which divided the Holy of Holies, the holiest part of the temple, where the ark was kept, and into which only the high priest was allowed to enter, from the rest of the temple. It being rent in this

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the

sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

1 IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and

manner was a miraculous sign, that the Jewish law and covenant, of which that arrangement was a chief part, was at an end, the Christian covenant beginning at the death of Christ (see note on xxvi. 26—28). Concerning the other events here mentioned, see note on ver. 45.

57. Arimathea was a Jewish city.

62. The 'preparation' means the preparation for a festival: in this case the festival of the Sabbath. The day of

the preparation would, therefore, be the day before the Sabbath, or before our Saturday, that is, Friday; and the next day was the Sabbath, or Saturday.

64. 'The last error' means the belief that Christ was risen, which the chief priests called an error; and by 'the first error' they meant the belief in Christ of the people who followed Him, and who were His disciples while living.

said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed

unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach

CH. XXVIII. 10. 'My brethren' here means His disciples, as being such especially. See note on xxv. 40.

12. They gave money as a bribe.

14. 'Secure you,' that is, persuade the governor not to inflict upon them the punishment deserved by soldiers who slept upon their post.

15. 'This saying,' namely, the supposition that Jesus' body had been stolen away.

17. 'Some doubted.' We may suppose that till after the day of Pentecost, when the Holy Spirit was vouchsafed to the disciples, the faith of some of them was imperfect. But this probably refers

specially to St. Thomas; see John xx. 24—29.

18. Christ as God had 'all power' in Himself from everlasting. But as both God and man, which He is only since He took our nature upon Him, He often spake as having received, while on earth, power, honour, and authority, and all His gifts, from God the Father. For we may consider that He thus spake rather according to the humiliation of His human nature (see note on xx. 23).

19. In this verse we observe that all nations whatsoever are to be taught the Gospel, under the Christian covenant,

all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe

differing in this as in other things from the Jewish covenant, which was confined to a single people. We also observe here that *all*, without distinction, whether of age or otherwise, are commanded to be baptized, in order to become Christians. And we also learn from this, as from other passages, the equality of the three persons of the Holy Trinity, Father, Son, and Holy Ghost, from their being mentioned together without distinction.

20. Our Lord gave this command, to teach and to baptize, to His Apostles only, and He tells them that He was, or would be, with them till the end of the world. But they themselves were to die in a few years, and not continue till the end of the world; this promise, therefore, of the perpetual presence of Christ with His Apostles, cannot apply literally and exclusively to them. It is

all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

understood to be given, in and through the Apostles to whom it was spoken, to the Church of Christ which He founded, and which He here gave them the commission to build up and continue upon the earth. This they did by ordaining others to succeed them in their office of rulers of the Church, and who in their turn were both to ordain successors to themselves, and so on till the end of the world, and also to ordain from time to time the inferior ministers of the Church. And to them is committed the care to preserve and to 'teach' the doctrines, and administer the sacraments, of the Church. This is the outward constitution of the Christian Church, to which, in all its members, ministers and laity, the promise is here and elsewhere given that Christ will be with it, and that it shall endure till the end of the world.

THE GOSPEL ACCORDING TO

ST. MARK.

CHAPTER I.

1 THE beginning of the gospel of Jesus Christ, the Son of God ;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wil-

derness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins ; and he did eat locusts and wild honey ;

7 And preached, saying, There

The Gospel of St. Mark is very little different from that of St. Matthew.

St. Matthew's Gospel is longer, and there are several things in it which are not in St. Mark ; but nearly all the events and sayings recorded by St. Mark are told in the first Gospel in nearly the same manner, except that many small details and circumstances are told by St. Mark alone. This probably arises from the fact, as it is believed to be, that St. Mark was informed generally of what he wrote by St. Peter, who was an eye-witness of what our Lord did, and himself heard His words.

Whenever, therefore, the record of St. Mark is the same, or very nearly the same as that of St. Matthew, we shall refer to the notes on that of St. Matthew,

instead of repeating the explanation here.

Cu. I. 2. 'My messenger' (that is, God's messenger), John the Baptist. See note on Matt. xi. 9, 10. 'Thy face,' the face of Christ.

3. Matt. iii. 3.

4. See note on Matt. iii. 11. 'For the remission,' that is, in order to it. The baptism of John did not convey forgiveness of sins, as Christian baptism does ; but it was in order to it, that is, prepared men for it ; John telling them who came to him to be baptized that Christ was about to appear, when they would be called to receive that forgiveness.

6. Matt. iii. 4.

7, 8. Matt. iii. 11.

cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the

sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know

9. See note on Matt. iii. 15.

10, 11. Matt. iii. 16, 17.

12, 13. This temptation of our Lord is told more fully in Matt. iv. 1—11, where see notes.

14. 'John,' the Baptist. 'Put in prison,' by Herod.

15. See note on Matt. iii. 2.

17. Matt. iv. 19.

22. Matt. vii. 29.

23. An 'unclean spirit' means a foul or wicked spirit, a devil. See note on Matt. viii. 16. 'He,' that is, the evil spirit.

24. 'Destroy,' or torment. Matt. viii. 29.

thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34. 'Because they knew Him,' that is, He would not allow them to speak; because if they had spoken, knowing as they did who He was, they would have proclaimed Him aloud, and made Him

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See

generally known as the Son of God, which He did not yet wish to be (see note on Matt. ix. 30).

40. Matt. viii. 2.

44. Matt. viii. 4.

thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

1 AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith,

he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

CH. II. 5. See notes on Matt. ix. 2. 22.

7. Matt. ix. 3.

9. Matt. ix. 5. Our Lord, as was His custom, did not reveal more plainly who He was, than by doing the mi-

racle. But such of His hearers as would meditate on His words, and follow Him to learn further, would have arrived at the knowledge that He was not only the 'Son of man,' but God the Son. See notes on Matt. xix. 17, and viii. 20.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be

taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

14. This Levi is another name for St. Matthew. See note on Matt. ix. 9.

15—22. Matt. ix. 10—17.

23—28. Matt. xii. 1—8. The words

recorded here in the 27th verse are not found in St. Matthew. The meaning of them is that man is the chief, or highest, and most important of

CHAPTER III.

1 AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith un-

to the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should

all God's works on earth, and that therefore all other things here, such an institution of God, for example, as the sabbath, are for his good. If, therefore, in any case, as in the present one, it were impossible to retain the institution consistently with the good of man, the institution must give way as the inferior thing of the two. This is 'the sabbath being made for man:' to serve his good. If, on the contrary, man were made for the sabbath, the meaning would be that the sabbath was an unchangeable ordinance of God, superior to every consideration about man, and that therefore the good of man must give way to it.

On this rule we too are allowed to act (see note on Matt. xii. 7). But of course we must be very cautious in deciding that the real good of man in any instance requires us not to keep any of God's ordinances. They almost always go together; and we may easily be tempted by our own selfish feelings to suppose that they cannot both be

kept to, when, in fact, they can. And we can never have so much certainty as the disciples had that they were 'guiltless' (Matt. xii. 7), from the actual bodily presence of the Lord among them, who allowed what they did.

CH. III. 2. Matt. xii. 10.

4. See note on Matt. xii. 7. According to what is there said about keeping the sabbath, our Lord here means that it would be 'doing evil' to abstain from doing *good* on the sabbath, as it would be the guilt of 'killing,' or murder, if we abstained from *saving* life on that day.

5. 'Hardness of their hearts,' as they ought to have known the right rule about the sabbath.

6. 'Herodians,' see note on Matt. xxii. 16.

7. 'Sea,' that is, the inland sea, or lake, of Tiberias or Gennesaret.

8. Idumæa, a country to the south of the Holy Land.

wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

10. 'Touch him,' supposing that was necessary in order to be healed.

11. 'Unclean spirits,' see note on i. 23.

12. See note on i. 34.

17. 'The sons of thunder,' which is what the Hebrew word means in English, was probably given them as a title in reference to their powerful

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All

speaking; 'the sons of' often meaning in the Bible, 'those who have,' or 'belong to.'

22. 'Hath,' is possessed by. See notes on Matt. xii. 24. 27.

23—27. Matt. xii. 26, 27. 29.

28—30. Matt. xii. 31, 32. St. Mark here says, 'is in *danger* of eternal damnation,' which throws light upon

sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 AND he began again to teach by the sea side: and there was gathered unto him a great

multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

what is said upon that passage in St. Matthew. It shews that the sin against the Holy Ghost placed the sinner out of the state of salvation; but he was only '*in danger*,' not hopelessly lost, as he might still repent by the grace of God.

Their saying He 'had an unclean

spirit,' is called speaking against the Holy Ghost, as attributing to an evil spirit what was done by the Holy Spirit of God.

31—35. Matt. xii. 46—50.

CH. IV. 2. See note on Matt. xiii. 3.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony

ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept se-

10. 'Asked the parable, that is, the explanation or spiritual meaning of it.

11. Matt. xiii. 11. 'Them that are without,' those who had not yet become His followers.

12. See notes on Matt. xiii. 13—15.

13. Our Lord says this because the parable is a simple one, and they might have understood it, at least in some measure, easier than others.

14, 15. 'The word' of God. See note on Matt. xiii. 19.

16, 17. 'Stony,' that is, when the

stone was very near the surface of the soil. See note on Matt. xiii. 21.

19, 20 Matt. xiii. 22, 23.

21. Matt. v. 14—16. Here we are to *understand* what is said in that passage of St. Matthew, where good works are compared to a light, though it is not expressed.

22. 'For there is nothing hid, which shall not be manifested' (see Matt. x. 26, and note). Our Lord means here that this duty, which He signified by the former verse (21), of bearing open witness to the Gospel, would expose them to persecution, but that they should not

cret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man

should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of

fear that, inasmuch as their innocence, now 'hid,' was hereafter to be 'manifested.'

24. Matt. vii. 2.

25. See notes on Matt. xiii. 12, and xxv. 28. 'That hear' in the preceding verse means, 'hear and make a right use of' the Gospel.

26—29. In this parable the spread of the Gospel, 'the kingdom of God,' through the world, is likened to the growing of grain from seed. It seems particularly addressed to the Apostles, and after them to all teachers of religion. It is their business to preach, which is likened to casting seed into the ground; and our Lord means them to learn that when they have done that, when they have done what is in the power of man to do, it is in the power of God alone, which acts we 'know not how,' that can bring forth from their preaching good results, likened to the corn (see 1 Cor. iii. 6). Those who hear the Gospel preached and obey it, are moved to do so by the preventing grace of God, as the earth brings forth corn from seed, not by the power of man, but 'of herself,' that is, by the natural power of the soil which God has given to it.

The preacher also learns from this

parable that it will often happen that the good effects produced by the grace of God in the heart of a man by the word which he has preached to him, will grow up secretly, and with a growth not perceived by man from day to day, as is the case with corn; and in this way our Lord may have meant the parable to keep such persons from being discouraged if they do not see great and evident fruit from their labours, in the visible improvement of their hearers.

The 29th verse is so like those other passages in which the end of the world is likened to a harvest (Matt. xiii. 39, &c.), that it may perhaps be that the meaning of the parable is changed in that verse, and the man spoken of in it, instead of being the human preacher as before, may signify the Almighty, as in the passages referred to. In this way it would mean that when all the result or 'fruit' has been produced from the Gospel which God intends, when 'all things are ready' (Matt. xxii. 4), then the Day of Judgment will come.

Perhaps, however, this part of the parable, which belongs naturally to it as a story, need not be made use of in the application of it (see note on Matt. xx. 1—16).

God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea,

Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

1 AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

31, 32. Matt. xiii. 31, 32.

40. See note on Matt. viii. 26.

CH. V. 7. 'Cried,' that is, the evil spirit cried. See note on Matt. viii. 29.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine

fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

9. 'Legion' means here simply 'a great number,' but its proper meaning is a regiment in the Roman army.

11—17. See notes on Matt. viii. 32—34.

18, 19. It is to be observed that our Lord dealt differently with different persons, according to differences of circumstances, which may not always be known to us. In this case our Lord would not suffer the man who was healed to follow Him; and He also told him to let His miraculous cure be known to his friends. At other times He called men to follow Him; and He also frequently forbid men to publish abroad His miracles. It is needless to attempt in every case to see the reasons of all our Lord's actions. They may often be beyond our power to discover; but we

are sure that not only were they always infinitely holy and good, but that they are revealed to us so far as is necessary for our good. Some apparent motives for the concealment of His miracles by our Lord, however, have already been pointed out (see note on Matt. ix. 30), and we may suppose that these motives did not apply in this case. Christ may have known that this man's friends would make a right and not a wrong use of this knowledge; and He does not tell him to *publish* it abroad, but only to tell it to his friends, which would not be liable to the same risk as the other course, as explained in the note referred to.

It is clear, also, that examples may be drawn for different parts of our conduct from both the precepts of our Lord:

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and

at one time commanding that His deeds should be concealed, at another that they should be made known. The first has been explained (in the note just referred to); the second teaches us the duty of giving glory to God for mercies received, and also of openly professing our gratitude, even to men, on proper occasions.

With regard to the other point, that our Lord did not allow this man to follow Him, we may remark that our Lord's *chosen* disciples were generally those whom He Himself was the first to call, rather than those who offered themselves (see Matt. iv. 19; viii. 19, 20, &c.). Those who offered themselves He often answered with a warning that they should duly consider what it was that

had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was

they undertook (Matt. viii. 20, where see note, and on Luke xiv. 28); not in order to discourage them, but that they might not undertake it presumptuously. We may suppose that our Lord knew that those whom He did call to follow Him were duly prepared to do so in a life of danger and self-denial, and that those whom, like this man, He at first at least rejected, were not so prepared. And we may perhaps suppose further that He meant him to spend some time at home in quietness and prayer among his friends, and that then he might be in a fit state to be with Him.

20. 'Decapolis.' See note on Matt. iv. 25.

30. 'Virtue' here means 'power,' namely, the power to save or heal.

done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

'Had gone out of Him,' had been exerted or put forth by Him.

34. Matt. ix. 22.

37. See note on Matt. xvii. 2.

39. Matt. ix. 24.

41. 'Talitha cumi' are Hebrew words.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

1 AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A

43. See note on Matt. ix. 30.

CH. VI. 1. 'His own country:' see note on Matt. xiii. 54.

3. 'Offended,' see note on Matt. xiii. 57.

4. See the same note.

prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when

ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John,

5. 'He could do' little there, because of the unbelief of the people. They were not in that state in which our Lord, according to the rules by which He acted, could do so. See note on Matt. xvi. 4.

7. 'Unclean,' see note on i. 23.

8, 9. Matt. x. 9, 10.

In St. Matthew they are told not to take shoes with them. Here they are told to be shod with sandals, which were lighter and more fit for travellers and pilgrims, such as they were to be for a time.

10. 'There abide,' in order to shew their contentment, and that they did

not desire to seek here and there for a better reception.

11. 'For a testimony,' that is, as an action signifying their strong condemnation of them. See notes on Matt. x. 14, and xi. 21.

13. Oil was often used as a medical application in those days. But here, as in the passage in St. James's Epistle (v. 14), where the elders of the Church are told to anoint and pray over the sick, it appears to mean that the Lord gave to them who did so miraculous powers of healing.

15. See note on Matt. xvi. 14.

17, 18. Matt. xiv. 3, 4.

and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that

thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came

20. 'Observed him,' paid attention to him.

21. 'Chief estates' means persons of the chief ranks.

25. 'Charger:' Matt. xiv. 8.

26. Matt. xiv. 9.

30. 'What they had done,' &c.; that is, in the mission on which He had sent them (ver. 7).

34. Matt. ix. 36.

out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the*

37. See note on Matt. xviii. 24.

41, 42. Matt. xiv. 19, 20.

48. 'Watch:' Matt. xiv. 25.

52. If they had 'considered' the miracle of the loaves, they would not have wondered that our Lord could do other

miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

1 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

miracles, as He had just done by walking upon the sea, and stilling the winds.

'Their heart was hardened,' that is, dull and insensible, as in many respects the Apostles and disciples were till the coming of the Holy Ghost on the day of Pentecost.

CH. VII. 2—4. Matt. xv. 2. 'Received,' that is, from the same sort of tradition.

'Washing of cups,' &c., that is,

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full

ceremonial or formal washing as before.

5. 'Walk,' that is, act or live.

6. Esaias, or Isaiah (xxix. 13). 'With their lips,' and generally with outward service, such as these ceremonial washings were; while, as their other actions, such as the one mentioned in ver. 11, shew, their 'hearts' were wrong.

7. 'Worship,' with outward worship. 'Commandments,' that is, the traditions, as above mentioned, 'of men' only, without authority from God.

well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that

whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled:

10—13. Matt. xv. 5, 6.

14—23. See notes on Matt. xv. 11.

18. 'An evil eye' (see note on Matt. xx. 15). 'Foolishness,' great wickedness (see note on Matt. v. 22).

26. Syrophenicia was to the north of

the Holy Land. The woman was thus not a Greek properly speaking, that is, not born in *Greece*; but 'a Greek' is often put in the Bible for Gentiles generally (1 Cor. i. 23, &c.).

27—29. Matt. xv. 26—28. 'For this

for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and

saying, that is, for the faith which it shewed.

34. 'He sighed;' we may suppose that this sign of grief in our Lord was from the thought of the sinfulness and fallen condition of man, from which had followed all such evils and sufferings as

this man's deafness and speechlessness, which rendered necessary in his case the miracle which He was about to work. See also note on Matt. xxvi. 39.

'Ephphatha,' a Hebrew word.

36. See note on Matt. ix. 30.

gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had

forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Beth-

CH. VIII. 7, 8. Matt. xiv. 19, 20.

10. 'Dalmanutha,' a Jewish district, apparently the same as Magdala (Matt. xv. 39).

11. Matt. xvi. 1.

12. 'He sighed,' from sorrow at their evil mind. He then asks, 'Why doth this generation seek after a sign?' inasmuch as He knew it was not from a good motive. 'No sign,' that is, as His general rule: see note on Matt. xvi. 4. Some exceptions there were, as is there

said, besides the 'sign of the prophet Jonah,' which our Lord Himself mentions.

15. See notes on Matt. xvi. 6. 12. Here 'the leaven of Herod' is mentioned as well as that of the Pharisees: it seems to mean such doctrine, or example, as would be had from earthly-minded and irreligious men, great men of this world, such as Herod.

17—21. See notes on Matt. xvi. 9, 10. 12.

saida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words

24. Our Lord saw fit to do this miracle gradually; so that at first the man saw imperfectly, men appearing like trees to him.

26. See note on Matt. ix. 30.

27. 'Towns of,' suburbs of Cæsarea, by the sea coast.

28. Matt. xvi. 14.

30. Matt. xvi. 20.

32. 'To rebuke him,' namely, as we are told in St. Matt. (xvi. 22), by saying 'Be it far from thee: this shall not be unto thee.'

33. Matt. xvi. 23.

34—37. Matt. xvi. 24—26.

38. 'To be ashamed' here means to be ashamed to confess, or to deny: see note on Matt. x. 32.

'Adulterous' means, probably, sinful

in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

1 AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they

had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude

against God, according to the figure by which the command between God and His people is likened to a marriage: see note on Matt. xxii. 2.

CH. IX. 1. Matt. xvi. 28.

2—10. Matt. xvii. 2—9.

11—13. Matt. xvii. 10, 11.

17. 'A dumb spirit,' that is, an evil

answered and said, Master, I have brought unto thee my son, which hath a dumb spirit ;

18 And wheresoever he taketh him, he teareth him : and he foameth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples that they should cast him out ; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him unto me.

20 And they brought him unto him : and when he saw him, straightway the spirit tare him ; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him ? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him : but if

thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him : and he was as one dead ; in-somuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up ; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out ?

29 And he said unto them,

spirit possessing him, which caused him to be dumb.

19. Matt. xvii. 17.

23. In Matt. xvii. 20, the words of our Lord to the same effect as these, 'If ye have faith . . . nothing shall be impossible unto you,' are addressed not to the father of the child as here, but to the disciples. They there concern the performing of miracles, as is explained in the note. Here the same promise, 'all things are possible to him that believeth,' is applied chiefly, and in the first instance (as being addressed to this man), to the receiving of benefits from God. But the real meaning is the same. All things are possible to God, and so He will, as He sees fit, make any thing what-

ever, whether doing miracles, receiving blessings, or whatsoever it may be, possible to men, if they have the one condition required, namely, faith and trust in Him (see note on Matt. ix. 22).

24. The man professes to have a true belief in Christ, and no doubt he felt it ; but he felt also that it was a weak and imperfect faith, in danger of being clouded over at times by doubt and unbelief, and he therefore says, 'help thou mine unbelief.' And this must be more or less true of all men : so that all have need to pray that their faith may be strengthened.

25. 'Deaf,' causing deafness, as before.

29. Matt. xvii. 21.

This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed

among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him

30. 'He would not that any man should know it,' because 'His time was not yet come,' as He says in John vii. 6, where see note, and on Matt. ix. 30.

31. 'Is delivered,' that is, is about to be delivered.

32. Till they were enlightened by the Holy Spirit on the day of Pentecost, the Apostles did not understand about our Lord's sacrifice on the cross, nor many other of the sayings of our Lord. It was too mysterious for the natural understanding; and without the boldness and courage with which the Holy Ghost alone could inspire them, they might have shrunk from following Christ, as we know they did forsake Him when the reality of His sufferings, which He here foretells, was before them (Matt. xxvi. 56).

34. 'They held their peace,' as being ashamed to confess their pride and ambition. 'The greatest,' namely, in

the kingdom of heaven, as we see by Matt. xviii. 1, where see note.

35. See note on Matt. xx. 25—28. Our Lord here refers to the state of Christians on earth.

36, 37. See notes on Matt. xviii. 3, 4, 5. 'Not me,' see note on John v. 19.

39. It was observed before (see note on v. 18, 19) that our Lord was commonly the first to call those who were to follow Him. And these persons, of whom the Apostles complained, were probably in a *fit state* to follow Him, though not having been called, they did not actually do so. Our Lord, therefore, tells the Apostles that they were not to be blamed for not following Him, and might be allowed to cast out devils in His name; which indeed they could not have done if they had not been in a right state of mind, though sometimes magicians and the like had the power to do so not in God's name. See note on Matt. xii. 24.

not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

‘That can lightly speak evil of me,’ that is, in a general sense, such a man was likely to have his heart and disposition right towards Christ.

40. See note on Matt. xii. 30.

41. Matt. x. 42.

42. Matt. xviii. 6.

43—48. See note on Matt. v. 29. ‘Their worm,’ namely, of everlasting misery, compared to the constant gnawing of a worm.

49. The animals offered up by ancient nations were prepared for sacrifice by a cake of salt being placed upon them; it was a part of the ceremony. The meaning of this verse appears to be, that as this was the case with the ancient sacrifices, as ‘every sacrifice’ was ‘salted with salt,’ so was the ‘salting, or preparation, of fire’ ordained for all men, and especially for all Christians, who are likened to a ‘sacrifice,’ inasmuch as they are to give themselves wholly up to God; as is said in the Communion

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in

Service, ‘we present ourselves to be a sacrifice unto Thee.’ ‘Fire’ here means the ‘fiery trial’ of afflictions; see note on Matt. iii. 11. Sorrows are appointed for ‘every one’ in this life, and self-denial is the especial duty of Christians (see note on Matt. x. 38); and this is one chief way by which God proves us whether we are fit for heaven, namely, by those sorrows, which, if rightly taken, are a great blessing (see note on Matt. v. 4). And the giving up of earthly objects, for the sake of living a good life, which our Lord had just expressed by the figure of cutting off a hand or a foot, is an instance of this Christian affliction and self-denial. Our Lord therefore means, ‘Ye must take your sufferings rightly, and deny yourselves, for (ver. 49) these trials are that by which God will prove whether ye be fit for heaven, as the sacrifice is prepared with the salt.’

50. ‘Salt’ is here taken in a different

yourselves, and have peace one with another.

CHAPTER X.

1 AND he arose from thence, and cometh into the coast of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one

flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his

sense, and means the salt of the Gospel, which the Apostles are told to have in themselves, as they are themselves likened to it in Matt. v. 13, where see note. To 'season' here means the same as to 'salt' in St. Matthew.

CH. X. 2—12. Matt. xix. 3—9. Our Lord asks the Pharisees the question in the third verse of this chapter, in order to lead to His explanation of the command of Moses. In the ninth verse of

the chapter in St. Matthew is mentioned the only exception to the command in the eleventh verse of this chapter, which is not mentioned here.

13—16. See note on Matt. xviii. 3, 4. 'Touch,' that is, lay hands on and bless them. 'Receive the kingdom of God as a little child,' that is, listen to the preaching of the Gospel in the humble and teachable disposition of a little child.

arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that say-

ing, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

17—27. Matt. xix. 16—26. In ver. 19, 'Defraud not,' or cheat not, is mentioned as being included under the eighth commandment, which forbids stealing; see the Catechism. 'Take up the cross' (ver. 21), see note on Matt. x. 38.

28—30. In Matt. xix. 29, the promise here given is simply stated thus, 'shall receive an hundredfold,' which was there explained of spiritual blessings; see the note. It may here mean the same, as we may understand 'houses, and brethren,' &c., to mean *what is as good as* those, or better. But

if we understand the words to refer to temporal blessings, which those were to receive who made sacrifices for the sake of Christ, they must probably be applied only or chiefly to the Apostles and early followers of Christ. The early Christians, as we read in the Acts (iv. 32), had all things in common; and as they travelled about preaching, or for other purposes, they always exercised the greatest liberality towards each other. In this manner those who had either given up possessions, or kindred, for the sake of Christ (see notes on Matt. xix. 21, and x. 37),

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him:

found the benefits derived from them in some measure replaced to them by their friends in the many places (which is signified by 'an hundredfold') whither they went. But this would be 'with,' or among, 'persecutions;' in the midst of which the early Christians lived. Christians are never promised the blessings of this life without a mixture of affliction (see note on Matt. v. 4, and x. 38).

and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*,

31. Matt. xix. 30.

32. The disciples were 'amazed' and 'afraid' from the awe they felt towards our Lord, and at seeing Him go fearlessly towards Jerusalem, when they did not know what evil might befall Him.

33. 'The Gentiles:' see note on Matt. xx. 19.

35—45. Matt. xx. 20—28. 'Prepared,' namely, by God the Father.

they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and

commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the

46. 'Bartimæus' means 'the son of Timæus'; 'Bar' being Hebrew for son.

52. See note on Matt. ix. 22.

CH. XI. 1—10. See notes on Matt.

xxi. 3, 4, 8, 9. 'Colt' here means an ass' colt. It is here said that 'the kingdom of David' (ver. 10) was coming in the name of the Lord, which, however, means the same as the coming of

door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

Christ in the name of the Lord, which is what is said in St. Matthew; because He is said to have inherited the throne of David. See note on Luke i. 32.

12—14. Matt. xxi. 19. Here it is said, which it is not in the other Gospel, that the reason why there was no fruit on the fig tree was that it was not yet

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as

the season. Our Lord did not attend to this circumstance, as it did not signify what became of a fig tree; and the only thing of consequence was the spiritual lesson, which might equally be drawn from it in any case.

15—17. Matt. xxi. 12, 13.

18. 'They feared Him,' thinking He

they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By

might take their ill-used power from them, from His influence with the people.

22—24. Matt. xxi. 21, 22. 'That ye receive,' or are sure to receive, them.

what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant,

25, 26. See note on Matt. vi. 12.

27—33. See note on Matt. xxi. 25.

CH. XII. 1—9. Matt. xxi. 33—41.

that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay

hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother

10, 11. Matt. xxi. 42.

12. 'Against *them*,' that is, the Pharisees and evil-disposed Jews.

13—17. Matt. xxii. 16—22. To

'catch' here means the same as to 'entangle' in St. Matthew.

19. Matt. xxii. 24.

should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes

came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

24. Matt. xxii. 29.

26, 27. Matt. xxii. 31, 32.

28—31. See note on Matt. xxii. 40.

33, 34. This comparison of charity, or love towards God and man, with the regular performance of outward observances, such as sacrifices, is like that passage in Matt. ix. 13: 'I will have

mercy, and not sacrifice,' where see note. Our Lord approves (the word 'discreetly' meaning 'rightly,') the answer of the scribe, who began to perceive that the strictness in observing the law, which the Pharisees were so proud of, was worthless when they had no love towards God and their neigh-

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long

bour. Christ tells him that though he had not yet entered into 'the kingdom of God,' that is, though he had not yet followed Him and rightly received the Gospel, he was 'not far from' it; because he was in a right state of mind for hearing it, as perceiving the chief truth of all with regard to man's heart, that the love of God is the greatest and best of all things.

35—37. Matt. xxii. 42—46. 'By the Holy Ghost,' that is, inspired by the Holy Ghost: called by St. Matthew 'in spirit.'

In St. Matthew we read that it was after our Lord had put this question to the Pharisees, which they were unable to answer, that they ceased asking Him questions; for fear, we may suppose, of their ignorance being again so exposed. St. Mark may have meant the same, though he relates our Lord putting the question *after* the words 'and no man after that durst ask him any question.' Or it may be one of those slight and insignificant differences as to facts which are observed between the different Gospels in a few instances; and which are among the proofs that the Gospel is true. If two persons agree together to tell a thing that is *nutrue*, they probably will tell it in *exactly* the same way; or, again, if they tell untruths without agreeing

clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

together about it, they will probably differ in *important* particulars. Neither of these is the case with the Gospels. They all agree in all important matters, and sometimes differ in trifling points: which is what naturally happens when two witnesses, without agreeing together what to say, relate a long course of events that have happened. It is easy to suppose that God's Spirit would not necessarily guide the evangelists to give exactly the same account in such trifling particulars. And the same may be observed of quotations in the New Testament from the Old, which are not always necessarily in the precise words which are there to be found.

38. 'Beware of the scribes,' that is, 'avoid what they *do*,' not what they taught out of the law: see note on Matt. xxiii. 2. The 'long clothing' here means nearly the same as the 'enlarged borders of garments,' Matt. xxiii. 5, where see note.

40. Matt. xxiii. 14.

41. This 'treasury,' or chest, was in the Temple, and the money put into it was used for religious purposes in various ways, chiefly for the services of the Temple: somewhat like the boxes put in our churches for the receipt of money for charitable and religious objects.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast in to the treasury :

44 For all *they* did cast in of their abundance ; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII.

1 AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here !*

2 And Jesus answering said unto him, Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be ? and what *shall be* the sign when all these things shall be fulfilled ?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you :

43. ' More,' more in proportion to her means.

CH. XIII. On this chapter generally, see the note on Matt. xxiv. 4.

2. Matt. xxiv. 2.

4. The words of the Apostles as here given refer probably to the fall of Jerusalem, which our Lord had just foretold plainly to them ; but they had also some notion that our Lord may have meant

6 For many shall come in my name, saying, I am *Christ* ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled : for *such things* must needs be ; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves : for they shall deliver you up to counsels ; and in the synagogues ye shall be beaten : and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall be-

to refer further, to the end of the world. See note on Matt. xxiv. 3.

6—8. Matt. xxiv. 4—8.

9. ' Synagogues ' here means ' assemblies.' ' A testimony against them : ' see note on Matt. x. 18.

10. Matt. xxiv. 14.

11. Matt. x. 19, 20. ' Premeditate ' means the same as ' take no thought beforehand.'

12. Matt. x. 21.

tray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath

chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to

13 'All men,' as generally all who were not Christians would join in the persecution. See note on Matt. xxiv. 13.

14, 15. Matt. xxiv. 15—17.

17, 18. Matt. xxiv. 19, 20.

20. Matt. xxiv. 22. 'Hath shortened,' that is, hath decreed that they shall be shortened.

21, 22. Matt. xxiv. 23, 24.

24—27. Matt. xxiv. 29—31.

29—32. Matt. xxiv. 33—36.

pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

CHAPTER XIV.

1 AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief

priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole

34—37. See notes on Matt. xxiv. 42—51. 'Authority' is meant as given to some men (signified by the 'servants' and the 'porter') over others: but to 'every man' is given *some* 'work' to do.

36. 'Sleeping,' that is, careless and unprepared.

CH. XIV. 2. Matt. xxvi. 5.

3. Matt. xxvi. 7. 'Spikenard' was a kind of perfume.

5. 'Pence:' see note on Matt. xviii.

24. 'Given,' that is, the money.

7—9. Matt. xxvi. 11—13.

world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went

forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new

10, 11. See note on Matt. xxvi. 15.

12. 'Killed the passover,' that is, the lamb for the feast of the passover. See Exod. xii.

13. In St. Matthew (xxvi. 18) it is merely said that the disciples were to go to a certain man. Here, as it seems, we are to understand that it was done

in a miraculous way. Our Lord foreknew that they would meet a certain man, and that he would be willing and prepared to receive them, which he probably could not have been in any natural way.

21. Matt. xxvi. 24.

22—25. Matt. xxvi. 26—29.

testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My

soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a

27. Matt. xxvi. 31.

33. To be 'amazed' means to be in horror or distress. 'Heavy,' sorrowful.

35, 36. Matt. xxvi. 39.

38. Matt. xxvi. 41.

41. Matt. xxvi. 45.

great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away

to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and

47. This incident is told with further particulars by St. Matthew. See note on Matt. xxvi. 52.

49. See note on Matt. xxvi. 55. 'The scriptures' of the prophets, as is supplied by St. Matthew.

51, 52. It is uncertain who this young man was.

57, 58. Matt. xxvi. 61.

61. 'The Blessed,' the Blessed One, that is, God.

62. Matt. xxvi. 64.

ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilæan, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

1 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which* lay bound with them that had made insurrection

63. See note on Matt. xxvi. 65.

64, 65. Matt. xxvi. 65—68.

70. Matt. xxvi. 73.

72. Matt. xxvi. 75.

CH. XV. 2. See notes on Matt. ii. 2, and xxvi. 25.

3. See note on Matt. xxvi. 63.

6. Matt. xxvii. 15.

with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

15. Matt. xxvii. 26.

16. This hall is called in St. Matthew (xxvii. 27) the 'common hall,' which is the same as Prætorium, namely, the place where the soldiers met.

17—19. Matt. xxvii. 28, 29.

The 'reed' had been given Him for a sceptre, in mockery, before they took it and smote Him with it: Matt. xxvii. 29.

21. Matt. xxvii. 32.

23. Matt. xxvii. 34. It is there said that it was 'vinegar mingled with gall.' In either case it was a *bitter* draught: and the difference is of no consequence. See note on xii. 35—37.

24. This was according to prophecy; see note on Matt. xxvii. 35.

25. 'The third hour,' nine o'clock in the morning; see note on Matt. xxvii. 45.

26 And the superscription of his accusation was written over,
THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being inter-

preted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an

26. Matt. xxvii. 37.

28. 'The scripture,' Isa. liii. 12.

29. See note on Matt. xxvi. 61.

32—36. Matt. xxvii. 44—49.

38, 39. Matt. xxvii. 51—54.

40. Of the two Apostles named James, for distinction, one was called James the Greater, and the other, James the

Less. The former was the son of Zebedee, and may have been so named as the first of the two called to be an Apostle: (see also note on Matt. xvii. 2:) the latter was the head of the Church at Jerusalem, mentioned in the Acts; and wrote the Epistle.

42, 43. See notes on Matt. xxvii. 62.

honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

CHAPTER XVI.

1 AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week,

57. In St. Matthew it is said that Joseph was 'Jesus' disciple.' What St. Mark says, means the same: as it means that he 'waited,' or looked for the establishment of the 'kingdom of God,' or Christ's Church and Gospel, according to His teaching.

CH. XVI. 1. See note on Matt. xxvi. 12. The 'spices' were used as well as the oil in what was called *embalming* a dead body, which is to wrap it in cloths filled

they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Mag-

with spices of a certain kind, which have the effect of keeping the body from decay. This was what the women were about to do with the body of our Lord.

4. We must understand here, that the women wondered at the stone being rolled away, '*for*' it was great.

5. This '*young man*' was in truth an angel: Matt. xxviii. 2.

9. The events told in the latter part of this chapter are told more fully in some

dalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go

ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

of the other Gospels; the appearing of Christ to Mary Magdalene (ver. 9), in John xx. 11—18; to ‘two of them’ (ver. 12) who were going to Emmaus, in Luke xxiv. 13—35; to ‘the eleven’ (ver. 14), in Matt. xxviii. 16, 17; Luke xxiv. 36—51; John xx. 19—29; xxi. 1—22.

15. Matt. xxviii. 19.

17. ‘Signs,’ here, and in ver. 20, mean

miracles. This promise of the power to perform miracles is here addressed to believers generally, but is understood to have been given, ordinarily, only to the Apostles and the first followers of Christ: see note on Matt. xvii. 20.

18. ‘Take up serpents,’ without being hurt. See Acts xxviii. 5.

THE GOSPEL ACCORDING TO

ST. LUKE.

CHAPTER I.

1 FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word ;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia : and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

CH. I. 1. 'Those things,' namely, concerning Christ and His Gospel.

2. 'They, which from the beginning (of Christ's ministry) were eyewitnesses,' namely, the Apostles, who 'delivered' the account to St. Luke and other Evangelists. The 'word,' the word of God.

3. Theophilus is supposed to have

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw

been a person converted by St. Luke, to whom he addresses his Gospel in the form of a letter.

5. The Jewish priests were divided into 24 classes or 'courses' distinguished by certain names; who in turn performed the weekly service of the temple.

10. 'Without,' in the outer court.

him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him

13. 'Thy prayer,' namely, for children. The Jewish women had an especial reason for wishing to bear children at this time, because they expected the Messiah to be born among them, and each hoped that she might be the one to receive that blessing; and therefore childlessness was an especial 'reproach' (ver. 25).

15. 'He shall drink neither wine nor strong drink.' This was according to the vow or promise made to God by those who were wholly dedicated to His service, as John the Baptist was. They were separated from the comforts of life, as he is described in Matt. iii. 4.

17. 'Before him,' before Christ the Lord God, just mentioned, whose forerunner John was. It has been explained already (see note on Matt. xi. 14), that John the Baptist was foretold under the name of Elias, or Elijah; and that he was so because he was in some respects of a similar 'spirit and power,' to him, as is here said.

In the prophecy (Mal. iv. 4) it is said more fully that he (Elias, or John the Baptist) shall 'turn the hearts of the

in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou

fathers to the children, and the hearts of the children to their fathers:' and it appears to refer to that part of what the people were to do in consequence of John the Baptist's call to them to 'repent,' to 'bring forth fruits meet for repentance' (Matt. iii. 8), which consisted in parents loving and properly caring for their children, and children loving and obeying their parents. We may suppose that this part of duty was much neglected among the Jews at the time of our Lord's coming.

It may also mean more generally the return of good and kindly feeling among all classes.

18. 'Whereby,' that is, 'by what sign or token?' Zacharias here shewed the same sort of unbelief that was so often shewed by the Jews, in requiring a miraculous sign to prove to them what they ought to have believed upon the word of the Lord alone. Here the miracle *was* given, in his being immediately struck dumb; but it was also in the way of punishment to him for his unbelief.

20. 'These things,' the birth of John.

believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art*

highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

25. See note on ver. 13.

27. 'Espoused,' see note on Matt. i. 18.

31. See note on Matt. i. 21.

32. Christ was 'Son of the Highest,' that is, of God the Father, according to His everlasting nature as God the Son; and at the same time Son of David, in His human nature as the son of man, inasmuch as the Virgin Mary His mother was of the seed of David. And David having been king, Christ's

throne or kingdom is called the throne of David, though it was a different one, being a spiritual instead of an earthly kingdom: (see note on Matt. ii. 2.)

'Shall give unto him:' see note on Matt. xxviii. 18.

33. 'Over the house of Jacob,' that is, the Jews, whose King our Lord was sent to be in an especial manner (see Matt. xxvii. 11, and note). It also means those who are what is called the *spiritual* seed or children of Jacob and

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine

ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant

Abraham; that is, the servants of God in all ages, who have the same faith as they, who were the first of those servants.

43. It was made known to Elisabeth by the 'Holy Ghost' (ver. 41) that Mary was about to be the mother of Christ, 'Lord' of her and of all.

46. 'Magnify,' praise.

48. 'Low estate,' or condition: Mary (the 'handmaiden' or servant of God) and Joseph being poor and humble in station. 'Regarded,' namely, with favour and grace, so as to raise her from it.

51. 'Scattered the proud in the imagination of their hearts' means disturbed or confounded the plans which they have made. This and the two next verses may be considered in a manner prophetic, as descriptive of God's dealings under the Gospel, which was about to be preached: under which the proud were to be condemned, and the poor and lowly were, as such, to be preferred to the rich and the mighty. See notes on Matt. xix. 21; xxiii. 12.

54. 'Holpen,' that is, helped or

Israel, in remembrance of *his* mercy ;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered ; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so* ; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his

shewn favour to ; namely, by sending to them the promised Messiah.

55 'As he spake to Abraham,' namely, in the promise to him that in his seed, that is, through Christ, who was to descend from him, all the nations of the earth should be blessed (Gen. xii. 3, &c.).

59. The eighth day was the time appointed in the Law of Moses for the circumcision of a child (Gen. xvii. 12). New Year's day is thus appointed to be the Festival of the Circumcision of our Lord, being the eighth day after Christmas, reckoning both days, as was customary with the Jews.

The children were named at their circumcision, as ours are at Baptism.

60. 'He shall be called John,' in order to obey the angel's words (ver. 13).

father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be ! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel ; for he hath visited and redeemed his people,

69 And hath raised up an horn

68. This hymn also of Zacharias is prophetic of the Gospel, as is said in ver. 67. He speaks of what was to be done by our Lord, as if already done, now that His coming was announced as immediately at hand. The 'redemption' of the people by the Lord, mentioned in this verse, was not completed till His Sacrifice on the Cross. To 'redeem' means to buy back ; and Christ redeemed or recovered the world from the punishment due to their sins, by Himself taking that punishment upon Him.

69. 'An horn' is an expression often used in the poetical language of the Jews, as in the Psalms (xviii. 2, &c.), meaning strength ; and appears to be taken from the likeness of the horns of

of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

horned animals, by which they exert their strength.

'In the house of David,' that is, among those who were of the seed of David: in our Lord (ver. 32).

70. 'Since the world began,' that is, from very early times, when prophets prophesied of the coming of Christ.

71. 'Enemies,' and 'all that hate us,' must be understood here of 'ghostly enemies,' Satan and the power of evil. We are saved from them and attain unto heaven only through Christ.

72, 73. See note on ver. 55.

74, 75. The blessing given to us for the sake of the Atonement of Christ, and which was foretold to Abraham, is not only that our sins are forgiven on His account, but that after and in consequence of His death the grace of the Holy Spirit has been given to Christians, whereby alone they can obey God. This is meant in these verses, where it is said that we are 'delivered out of the hand of our (spiritual) 'enemies,' out of the power of sin and Satan, by that grace, and enabled to 'serve' God

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

'without fear,' that is, with the hope that we may perform a service acceptable to Him.

76, 77. John the Baptist (the 'child') 'prepared the ways' of the Lord by 'giving knowledge of salvation, by the remission of their sins, unto His people;' that is, he told the people to repent of their sins, and so gave them to understand that that would be followed by 'remission,' or forgiveness, 'of' those 'sins' unto 'salvation.' They were thus 'prepared,' and the way for the Lord's teaching was prepared: for His own more full announcement of His gracious message.

78, 79. The coming of Christ is here likened to the 'dayspring,' that is, the morning; from 'on high,' that is, from heaven. The 'darkness' means ignorance or sin, which were to be driven away by the 'light,' or knowledge of what is good, and the power to attain to it, which are the gift of Christ.

This darkness, or 'shadow,' is also called the 'shadow of death,' meaning the death or deadness of the soul. The

CHAPTER II.

1 AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same

country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass,

soul that is sunk in sin is often said in the Bible to be dead (Eph. ii. 1, &c.). So 'peace' means the peace of the soul; the 'peace of God' (Phil. iv. 7), or state of happiness which is His gift.

CH. II. 1. 'Cæsar Augustus,' Emperor of the Romans, by whom the Jews had been conquered.

'All the world' means 'every one,' namely, in Judæa.

'Should be taxed' would be more

correctly expressed 'should be *registered*;' a list made of the population, probably *with a view* to their being taxed.

4. The people of the 'house and lineage,' that is, the descendants of David, belonged to the city of Bethlehem, inasmuch as that was David's own city; and as Joseph was one of them, he went to Bethlehem, according to the rule mentioned in ver. 3.

14. These words describe the proper

which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her

effect of Christ's coming, and of the Gospel which He preached. See note on Matt. x. 34—36.

19. 'Pondered,' thought deeply upon.

21. See note on i. 59.

22—24. This ceremony, called the 'purification' of the mother, and presentation of the infant in the temple, together with an offering on the part of the parents, was a service appointed by the Law of Moses, somewhat like ours, called the Churching of Women: in which the mother is directed to 'offer accustomed offerings.'

We observe here a sign of the poverty of the Virgin Mary and Joseph; for it is said in the Law that, if possible, the woman was to offer a lamb on these

purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

occasions; but if 'not able' to do so, then 'a pair of turtledoves or two young pigeons' (Lev. xii. 6. 8).

25. 'The consolation of Israel' means the coming of the Messiah, which was expected by the Jews about this time. See note on Matt. xi. 3; where it was observed that the Jews did not themselves clearly know *what* it was that they expected; but they thought it would be in some manner a relief or 'consolation' to them from the oppression of the Roman dominion, under which they were then suffering.

26. See note on Matt. i. 21.

'To do for him;' see ver. 22—24.

27. 'By the Spirit,' by the calling or direction of the Holy Ghost.

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the

fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

29. 'Thy word,' namely, the promise mentioned in ver. 26, that he should not 'depart,' or die, till he had seen Christ, which he had now done.

30. 'Thy salvation,' that is, Christ the bringer of that salvation.

32. See note on i. 78, 79. Christ was the 'glory,' of the Jews especially, as having been born among them, and sent first and chiefly to them; but the 'light' of the Gospel was also to 'lighten' the Gentiles, or all other nations.

34. 'Is set,' means, is appointed, or came on earth for that purpose.

It is not meant chiefly that the *same* persons should 'fall and rise again' in consequence of Christ's coming, though sometimes it might be so; but that some would fall, and others would rise. Those who should fall would be those who would be 'offended at' Him, and not believe (see Matt. xi. 6, and note); those who should rise would be the believers, who were to be raised from sin to righteousness.

'A sign,' that is, appearance or manifestation of God, as in Matt. xxiv. 30. That appearance, or Christ Himself, would be 'spoken against' by the wicked.

35. The 'piercing of a sword through the soul,' means by a figure the grief by which the blessed Virgin would be penetrated, by the life of sorrow, and the painful death of her Son.

The 'revealing of the thoughts of many hearts' means the trial of the faith and sincerity of men's hearts, which was to be made by the first preaching of the Gospel. In later times it became easy for men to pretend and appear to believe the Gospel, when in fact they did not, as their faith was not tried by their being called upon to shew any self-denial for the sake of it. They might indeed have a kind of belief, but it could not be deep and sincere unless they were prepared to suffer persecution, and deny themselves, rather than give it up, which their mere profession of Christianity did not expose them to. But in the time of Christ no one could even profess to believe in and to follow Him without going through much distress, and for some time after His death the profession of His religion exposed Christians to persecution. Their real and inmost 'thoughts' and feelings were thus put to trial and 'revealed;' if

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

they in fact preferred happiness in this world to obedience to God, they would shew it: and if they could give up worldly things for the sake of the Gospel, they would then give proof of it.

38. See note on i. 68. Of those however, who looked for redemption, the same may be said as of those who looked for 'consolation,' which means the same thing (see note on ver. 25).

40. This of course refers to the human nature alone of Christ (see note on Matt. xx. 23).

46. 'Doctors,' were the teachers of the Law of Moses.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

49. We see by ver. 51, that our Lord shewed in His childhood by His example, as He did afterwards by His preaching, the duty of obedience to parents; and that ordinarily He thus acted 'in subjection' to the Virgin His mother, and to Joseph, who was to Him as His earthly father during that time. But there might be occasions on which, as we understand was the case in the present instance, He received a direct command from His heavenly father, independent of His earthly kindred; which was then of course to be obeyed.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book

of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father:

52 See note on ver. 40.

CH. III. 1. Tiberius Cæsar was the Emperor of the Romans, who succeeded Augustus.

Pontius Pilate was the Roman governor under Cæsar. Tetrarch was the name of a particular kind of governor; and the places here mentioned were parts of the Holy Land, or close to it.

3. The baptism of John the Baptist is called 'the baptism of repentance:' as he himself said, 'I indeed baptize you with water unto repentance' (Matt. iii. 11, where see note).

'For,' or in order to the 'remission,' or forgiveness, 'of sins,' which would follow that repentance, on the coming of Christ, and for His merits.

4, 5. See note on i. 76, 77, where it is explained how the 'way,' or course, for the Lord's teaching, was prepared. It being thus compared to a way, or road,

the different figures in ver. 5 appear generally to mean that all was done to prepare for His coming, as these different things are needful to be done in making a common road.

We may perhaps see a more particular meaning in the several points, concerning the Gospel dispensation. Thus, the filling up the valleys, and lowering the hills, may be a figure to signify that 'he that humbleth himself shall be exalted, and he that shall exalt himself shall be abased:' and may refer to the same rule of God's dealings which is spoken of by the Virgin Mary in i. 51, where see note. So 'the crooked being made straight' may mean the soul that is deformed and distorted by sin being set right; and that which is 'rough,' may mean the soul before it is softened, made 'smooth,' or such as it ought to be, by the grace of God.

6. 'All flesh,' all men.

7—9. Matt. iii. 7—10.

for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier

than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age,

11. These and similar actions of kindness to others, are among the 'fruits worthy of' or 'meet for' repentance, which he had spoken of, and which were proper for the whole people to do; as the duties he speaks of in the following verses were the particular duties, and referred to the special temptations, of the different persons who asked him.

12. 'Publicans,' see note on Matt. ix. 10.

13. 'Exact,' demand in payment.

14. These 'soldiers' were probably Roman soldiers, who were placed in the country to keep the people in order, and whose business it therefore was to 'accuse,' or lay charges against, any who committed offences.

16, 17. Matt. iii. 11, 12.

19. Matt. xiv. 3, 4.

21, 22. Matt. iii. 16, 17.

being (as was supposed) the son of Joseph, which was *the son of Heli,*

24 Which was *the son of Matthat,* which was *the son of Levi,* which was *the son of Melchi,* which was *the son of Janna,* which was *the son of Joseph,*

25 Which was *the son of Matathias,* which was *the son of Amos,* which was *the son of Naum,* which was *the son of Esli,* which was *the son of Nagge,*

26 Which was *the son of Maath,* which was *the son of Matathias,* which was *the son of Semei,* which was *the son of Joseph,* which was *the son of Juda,*

27 Which was *the son of Joanna,* which was *the son of Rhesa,* which was *the son of Zorobabel,* which was *the son of Salathiel,* which was *the son of Neri,*

28 Which was *the son of Melchi,* which was *the son of Addi,* which was *the son of Cosam,* which was *the son of Elmodam,* which was *the son of Er,*

29 Which was *the son of Jose,* which was *the son of Eliezer,* which was *the son of Jorim,* which was *the son of Matthat,* which was *the son of Levi,*

30 Which was *the son of Simeon,* which was *the son of Juda,* which was *the son of Joseph,* which was *the son of Jonan,* which was *the son of Eliakim,*

31 Which was *the son of Melea,* which was *the son of Menan,*

which was *the son of Mattatha,* which was *the son of Nathan,* which was *the son of David,*

32 Which was *the son of Jesse,* which was *the son of Obed,* which was *the son of Booz,* which was *the son of Salmon,* which was *the son of Naasson,*

33 Which was *the son of Aminadab,* which was *the son of Aram,* which was *the son of Esrom,* which was *the son of Phares,* which was *the son of Juda,*

34 Which was *the son of Jacob,* which was *the son of Isaac,* which was *the son of Abraham,* which was *the son of Thara,* which was *the son of Nachor,*

35 Which was *the son of Saruch,* which was *the son of Ragau,* which was *the son of Phalec,* which was *the son of Heber,* which was *the son of Sala,*

36 Which was *the son of Cainan,* which was *the son of Arphaxad,* which was *the son of Sem,* which was *the son of Noe,* which was *the son of Lamech,*

37 Which was *the son of Mathusala,* which was *the son of Enoch,* which was *the son of Jared,* which was *the son of Maleleel,* which was *the son of Cainan,*

38 Which was *the son of Enos,* which was *the son of Seth,* which was *the son of Adam,* which was *the son of God.*

CHAPTER IV.

1 AND Jesus being full of the

38. 'The son of God,' in the sense that He had no earthly father, but was created a complete man from the hand of God.

CH. IV. 1—13. Matt. iv. 1—11. 'For a season' (ver. 13), inasmuch as the devil tempted our Lord during all His

Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinna-

time on earth, as he does men in general.

18. This prophecy concerning Christ is in Isa. lxi. 1, 2. It is partly shewn to refer to Him by the word 'anointed,' which, as was explained (see note on Matt. i. 21), is the meaning of the name Christ. It is usually applied to kings; but it may also be used, as here, of

cle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is

appointment to any important office, and especially of any sacred office, in which anointing was practised.

'To preach the gospel to the poor:' see note on Matt. xi. 5.

'To heal the brokenhearted:' see notes on Matt. v. 4; xi. 28.

'The captives' here meant are those who are captives to sin: those who are

upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the

synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done

under the power of it, as bondsmen to their masters; from which they can only be delivered by the grace of God through the Gospel.

In the same way the 'blind' means those who were in the darkness of ignorance and sin, not knowing how to live (see note on i. 78, 79): and the 'bruised' means those who are 'broken and contrite,' suffering under the burden of sin, from which they are 'set at liberty' by the Gospel: according to the likeness of the 'bruised reed' (Matt. xii. 20, where see note).

But the 'recovering of sight to the blind' may be also understood, literally, of the miraculous healing of the blind by Christ: Matt. xi. 5.

19. 'The acceptable year,' or time, 'of the Lord,' means the time that was especially happy or blessed with peculiar privileges by the Lord; namely, those which accompanied the coming of Christ.

22. The 'gracious words' means, words full of divine grace and power. 'Joseph's son,' as the common people supposed Him to be.

23. The meaning of the proverb is, that people would not listen to a physician prescribing remedies for them, if he refused to give them first a proof that they were good remedies, as far as he could tell, by applying them to the same disease in himself, if he had it.

For that would shew that he himself had confidence in his own remedy, and if he would not use it himself it would shew that he had not confidence in it, and therefore other persons would not receive it from him. They would not believe that he was a true physician, as he pretended to be: and our Lord applies the proverb here to the people refusing to believe the doctrine which He taught, and that He was what He professed to be, unless He gave them a visible proof of it, as the physician was expected to do; which proof was to be given by His working miracles, as He had done 'at Capernaum.' This, they said, they had only 'heard done,' or heard of being done: and they wished, as we so often read of their doing, 'for a sign:' to see a miracle (Matt. xvi. 1, &c.). As the physician was to prove that he ought to be attended to by *doing* (in his own case) what he said others ought to have done to them, so the people would demand that Jesus should shew to them that they ought to hear His preaching, by *doing* what would be a proof that God was with Him, namely, miracles. But our Lord did not vouchsafe to them this proof, as we have observed before that He refused to manifest His miraculous power except on fitting occasions (see note on Matt. xvi. 4).

in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that* was a widow.

27 And many lepers were in Israel in the time of Eliseus the

prophet ; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

24. The people not only 'wondered' at what He said, but were 'offended' at Him: and He answers them by this proverbial expression (see Matt. xiii. 57, and note).

25—27. See 1 Kings xvii. 8—16; 2 Kings v. Our Lord reminds the people of these things, to teach them that though God's ordinary gifts are given to all equally (Matt. v. 45), His *special* blessings, such as the miracles of which He was speaking, are given only to those whom He counts worthy. *Men* might have supposed many other widows and lepers to be as deserving as the woman of Sarepta and Naaman; but God's ways are past our finding out, and He selected those alone. It was therefore a warning to the people of Nazareth against pride and presumption. They might naturally consider themselves as good as others, and expect that Christ would work miracles for them also; but He teaches them how little they could tell whether He would so look upon them or not.

We too must take from these words the same lesson to ourselves, against a presumptuous expectation of the favour of God, without remembering how entirely unworthy we are of it; and we

must further observe here, what is taught in other passages, that, in many things, to follow the *multitude* is to follow them to do *evil* (see Matt. vii. 13, 14, &c.); that the good are the few, as here the widow and Naaman are spoken of, and the way of life is the strait and narrow way.

28. The people of Nazareth ought to have learned humility from our Lord's words: to consider their own ways, and so to live, that they might be reckoned among the number to whom He should more fully reveal Himself. For He meant them to understand from what He had said, that they were *not* at that time in that number; that they were as the 'many widows,' and the 'many lepers,' not as Naaman and the woman of Sarepta. But instead of this they shewed how they needed the warning He had given them against pride and presumption. They rightly understood His words, and that He meant that they were inferior to others; and this they could not bear to be told, and were 'filled with wrath.'

30. Our Lord appears to have passed through the crowd without their touching Him, in a miraculous way, whether

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and

by becoming invisible, or by hindering them by His Divine power.

34. The evil spirit speaks of himself and the other evil spirits, who at that time possessed other persons in the land. See note on Matt. viii. 29.

41. Our Lord laid this command on the devils as He so often did on men: see note on Matt. ix. 30.

rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER V.

1 AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen

42. It was probably either for repose or for prayer that our Lord went into the desert place (see Mark i. 35, &c.).

CH. V. 1—11. This account of the calling of the first Apostles is more full than those given in Matt. iv. 18—22, and Mark i. 16—20; and also is slightly

were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went

different from them. See note on Mark xii. 35—37.

Simon Peter shewed faith (ver. 5) in being willing again to try for a draught of fishes at the word of Christ, after having so long tried in vain: while, on the other hand, he seems not wisely to have said (ver. 8) 'Depart from me.' It may not indeed have been from the same feeling which moved those whose swine had perished to make the same entreaty (see Matt. viii. 34, and note); for that was a wrong feeling, whereas

St. Peter probably spoke from humility, meaning that he was so 'sinful' a man that it was not fit that so great a Person should be with him. But the right feeling for him would have been to wish that our Lord should remain with him, for the good of his soul, as he prayed Him to remain for the safety of his life when he began to sink on the water (Matt. xiv. 30).

10. Matt. iv. 19.

12. Matt. viii. 2.

14. Matt. viii. 4.

there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say,

Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him,

18—26. See notes on Matt. ix. 2, 3, 5.

27. See notes on Matt. ix. 9, 10; Mark ii. 14.

29—32. Matt. ix. 10—13.

33—35. Matt. ix. 14, 15. 'Make prayers' here does not seem to mean

Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth

new: for he saith, The old is better.

CHAPTER VI.

1 AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught:

prayers of a general sort, but prayers relating to the particular subject of fasting, in which they were engaged.

36—38. Matt. ix. 16, 17. In this Gospel alone it is added that the new piece in the garment would not agree with, or look suitable to, the old piece, which of course it would not. It makes more clear the meaning, as explained in the notes on the passage of St. Matthew, viz. that the practice of fasting was *not suitable* to the actual condition of the disciples.

39. This verse, which is added in

this Gospel only, has the same meaning as the two former ones. Our Lord had shewn that His disciples could not *suddenly*, and without preparation, take up new practices under the Gospel, such as they would have to adopt at a later time. This He further sets forth by comparing these new practices to new wine, which is not relished *immediately* after old; the old wine signifying the former life and habits of the disciples.

CH. VI. 1—5. Matt. xii. 1—8.

and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and

of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for your's is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled.

7—9. See note on Matt. xii. 10.

11. 'Madness,' great anger or rage.

13. Matt. x. 2.

14. 'Peter,' see note on Matt. xvi. 18.

15. Simon Zelotes is the same who in St. Matthew is called 'the Canaanite.' Zelotes means zealous.

19. See note on Mark v. 30.

20. 'Poor' may either mean those who are actually poor, in the usual

sense, or, as in St. Matthew, 'poor in spirit.' See notes on Matt. v. 3; xix. 21.

21. In the account of this sermon of our Lord given in St. Matthew, it is not said simply, 'Blessed are ye that hunger,' but 'Blessed are they that do hunger and thirst *after righteousness*' (Matt. v. 6). And it is probable that the two sayings are the same; so that the hunger here spoken of means that

Blessed *are ye* that weep now : the like manner did their fathers
for ye shall laugh. unto the prophets.

22 Blessed are ye, when men 24 But woe unto you that are
shall hate you, and when they rich ! for ye have received your
shall separate you *from their* consolation.
company, and shall reproach *you*,
and cast out your name as evil,
for the Son of man's sake.

23 Rejoice ye in that day, and 25 Woe unto you that are full !
leap for joy : for, behold, your for ye shall hunger. Woe unto
reward *is* great in heaven : for in you that laugh now ! for ye shall
mourn and weep.

26 Woe unto you, when all
men shall speak well of you ! for

same hunger, a great desire after righteousness, which is there mentioned (see note on Matt. v. 6). But this verse might also be understood as speaking of hunger in the natural sense, as a sign of want and privation arising out of poverty ; and would therefore be another of those passages in which, as was before explained, poverty is mentioned as being in itself a blessed state, and more so than that of the rich (see notes on Matt. xix. 21—23). On the other part of the verse, see note on Matt. v. 4.

22. See note on Matt. v. 10. 'Cast out your name,' that is, refuse even to speak of you.

23. See note on Matt. v. 7.

24, 25. The states described in these verses, of riches, fulness, and merriment, are just the opposites of those described in the former verses, of poverty and mourning ; and as *these* are *in themselves* blessed, as has been explained, so the other are *in themselves* evil, that is, in their natural state, and unless sanctified and redeemed from evil by the Holy Spirit. They are so because they are the good things of *this world* ; and this world, and all that is in it, though *originally* good as God created it, and not *necessarily* evil, inasmuch as God's grace may purify and sanctify it, is evil now to us, even as our own nature is, as being fallen and corrupt. This is the Scriptural meaning of 'the world,' which means *all* outward things as they are *in themselves now*, and until and unless the Spirit of God turns them to good (see note on Matt. iv. 9).

They are *imperfect* even in their own actual nature ; and *to us*, as used by us, they are evil, unless we use them not for themselves, but according as God would have us use them. *When* the things here mentioned, riches, &c., are so used, we know that they are not necessarily wrong or evil ; for we see by other passages that we are to look on them as indeed the gifts of God entrusted to us, and that *when* sanctified by His grace they are to be held blessings (see note on Matt. xix. 21).

Our Lord also means this saying as an awful warning against the danger and temptation of *misusing* these earthly good things, and of making them our real chief object. See notes on Matt. xix. 21. 23.

In ver. 24, 'Ye have received your consolation,' is like what is said of the hypocrites in Matt. vi. 2, 'They have their reward,' where see note. So here our Lord says of the rich, meaning those who are *satisfied* with their riches, and have no wish for any thing heavenly rather than earthly riches, and consequently enjoy them without restraint or self-denial as their chief good, that they *do* receive what they are satisfied with, worldly wealth, and that is all which they will have, for the rewards of heaven are not for them.

So being 'full,' in ver. 25, means being not only abundantly supplied with earthly things, but being *satisfied* with them, without wishing for heavenly things.

'Hunger' means here the *suffering* of future punishment.

so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not to *take thy* coat also.

26 This verse appears to refer in an especial manner to teachers of religion, such as the Apostles were: inasmuch as our Lord speaks of what was said of the 'false prophets,' or teachers, before their time, to whom He compares them. It is especially true of a teacher of religion, part of whose ordinary duty it is to rebuke bad men for their wickedness, that if he *does* that part of his duty, all men will not 'speak well' of him, and it will be 'woe' to him if they do; for it could only be so if he *neglected* his duty, and did *not* rebuke them. If he rebuke them, they, the bad men of the world, and who remain so in spite of the rebuke, will hate and abuse him for it. The 'false prophets,' or teachers, were teachers who flattered people, and allowed them to go on in their sin, which of course made them generally popular.

But it is also true in a general way. It is clear, that if a man is consistent and does right without regard to the opinion of the world, his example will be a reproach to the evil part of the world, and they, not choosing to follow it, will dislike him as setting them to shame, and awakening against them the testimony of their own conscience. 'All men,' therefore, will not 'speak well' of him, and it would be 'woe' to him if they did. Right conduct, indeed, especially in the common virtues which are generally useful to society, such as honesty, &c.,

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank

is often well spoken of even by those who do not imitate it; but it will be impossible for any one to do right in *all* things, at *all* times to be on the side of God against the world, to do *all* duties, such, for instance, as rebuking sin, without meeting with those who will blame or misunderstand him. And even if the wicked speak well in public of the good, when public opinion is on the side of virtue, they probably will not do so among themselves.

'All men' here might also be taken to mean, all men except *themselves*, that is, all unbelievers, who hated and persecuted the Christians. Our Lord might address Christians generally, and tell them that it could not be well with them if the heathen around them spoke well of them *in respect of their religion*: because, as we know, the religion of the early Christians exposed them to hatred, so that those only who forsook it would be well spoken of. When St. Paul says, (1 Tim. iii. 7,) that a bishop should be well spoken of by 'them that are without,' that is, the heathen, he means, in respect of the ordinary virtues which are mentioned above, honesty, &c., which even the heathen were expected to have.

27, 28. Matt. v. 44.

29. Matt. v. 39, 40.

30. See note on Matt. v. 39—42.

31. Matt. vii. 12.

32, 33. Matt. v. 46, 47.

have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the evil*.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same

measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither

34. 'To receive,' that is, to be repaid, Our Lord means, as in the other cases, that such lending might be quite proper, but was not a *virtuous* action.

35. See Matt. v. 45, and note. 'Lend' here means in fact 'give.'

37. See notes on Matt. vi. 12; vii. 1, 2.

38. The promise, 'it shall be given,' seems chiefly to mean, 'it shall be given' to you, by God, that is, God will give good gifts to you, as in the former verse it is meant that God will judge or forgive us. And when it is said that *men* shall give 'good measure' to us in return for what we give them, we may still understand it of God's gifts to us upon earth, as they come to us through other men as instruments. Thus it would convey a gracious promise of God to us, that, as He is willing to forgive

those who forgive others, so He will be often liberal and bountiful, even of the good things of this life, to those who are bountiful to others; besides the sure reward of heavenly life to those who are thus liberal, together with a consistent measure of other Christian graces.

'Good measure' seems to mean, simply, *abundance* of whatever good thing is given: by a figure taken from a measure, or vessel of corn, filled to the brim in the way described.

To 'mete' means to measure. The end of the verse means generally that we must expect that God will usually deal with us as we deal with others.

39. Matt. xv. 14.

40. The first part of this verse occurs in Matt. x. 24, where it is used for a different purpose. Here it seems addressed to the disciples as *teachers*

doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake

of the Gospel, which many of them were to be, and is to shew them that *they* must endeavour to be 'perfect' like Him their Master (see note on Matt. v. 48), if they would see *their* disciples as good as themselves, and obey their teaching in all things. It continues the subject of the preceding verse, which refers to teachers or 'leaders.' Our Lord signifies that if His followers 'said and did not' (see Matt. xxiii. 3), their disciples, who would probably not be above their masters, would neglect their doctrine, and follow their practice. And this our Lord further sets forth in the following verses, 41, 42, which are explained in the note on Matt. vii. 3—5. Here our Lord applies the figure to the case of His Apostles in their teaching,

it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was

if they should reprove others for sins, while not free from greater ones themselves.

43, 44. This is still said of teachers, who, our Lord says, cannot be good teachers if their lives are evil. See note on Matt. vii. 15.

45. This is again to impress upon them that the great question for them all, teachers and taught, is, how their *heart* is? for, accordingly, it will 'bring forth,' both in words and actions. See notes on Matt. v. 17, 18, 19; xii. 37.

47—49. Matt. vii. 24—27.

CH. VII. 2. 'Centurion,' see note on Matt. viii. 9.

4. 'Instantly,' earnestly.

worthy for whom he should do this :

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof :

7 Wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found

the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa,

5. This man was probably one, such as were not unfrequently among the Jews, who, by living among them had acquired some knowledge of the true religion, and some desire to promote it, as seeing what good it did: and so he had built a synagogue for the people, but He had not adopted the Jewish faith entirely, wherefore our Lord signifies (ver. 9) that he was not 'in' or of 'Israel.'

6—10. This miracle of healing appears to be the same, though there may be one or two slight differences between the accounts (see note on Mark xii. 35—

37), as that told in Matt. viii. See note on Matt. viii. 9. Here (ver. 7) the centurion considers that he was not good enough to speak to our Lord himself, and so sent 'elders,' as being persons of worth, to deliver his message.

16. The people did not know rightly who our Lord was, (for by saying, 'God hath visited His people,' they only mean that the power of God had been shewn forth among them,) as He did not declare it openly: see note on Matt. xix. 17. But they could see and acknowledge that He was a great prophet,

and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began

to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

by which they mean (as in ver. 39) one possessed of miraculous powers from God.

19—23. Matt. xi. 2—6.

24—28. Matt. xi. 7—11. 'Gorgeously,' splendidly.

29, 30. 'Him,' John the Baptist. It was the common people ('the people and the publicans') among the Jews, and not the 'lawyers' (or scribes) and 'Pharisees' who hearkened to John and accepted his 'baptism:' see Matt. xxi.

23—25. The 29th verse therefore seems to mean 'they acknowledged the justice or righteousness of God in the commands which He gave them through John the Baptist, and acted according to that acknowledgment by receiving baptism from him.' And the next verse means that the Pharisees, &c. did just the contrary; instead of 'justifying,' or acknowledging the 'counsel,' or purpose of God in sending John the Baptist, they 'rejected' it, and would 'not'

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees

desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said

receive his baptism: and this they did 'against themselves,' that is, to their own injury.

31—35. Matt. xi. 16—19.

37, 38. See note on Matt. xxvi. 7. 'Which was a sinner;' that is, she formerly *had been* a woman of bad life. Or perhaps it may be that she had been a sinner up to that time, when she became a true penitent. We must observe how true a repentance hers was, as it must have been from the entire forgiveness which in ver. 48 our Lord pronounces upon her. For she had both the real sorrow, shewn by her tears; the self-denial, shewn by the sacrifice of a costly ointment; and the love for Christ, the best motive for repentance, as shewn in her other actions, which our Lord remarks upon in ver. 44—46.

39. The Pharisee, according to the character of pride which made his sect despise the simple and humble (see

xviii. 9—14), did not suppose it possible that our Lord would have allowed a woman whom He knew to be a sinner to approach Him; whereas we know that it was such persons especially whom He sought out (Matt. ix. 13). The Pharisee therefore means that in neither case could our Lord be from God ('a prophet'): if He did not know what the woman was, it shewed ignorance which could not belong to a prophet; if He did, and yet allowed her to come to Him, it shewed a want of care of holiness which also could not belong to a prophet. So the Pharisee reasoned: but our Lord shews him immediately that He *did* know 'what was in' every one, by telling him the parable which had reference to what was passing in the mind of the Pharisee; and on the other point He shews him the real way in which, *because* he was from God, He dealt with penitent sinners.

unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into

thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

41—50. In this parable, and the use which our Lord makes of it, there seem to be some peculiarities to be observed, both as to the sense in which sin is spoken of, as compared with the debt which signifies it in the parable, and as to the meaning of 'loving,' which seems used in two different senses.

In the parable the creditor signifies God, and the debtors are men or sinners. But though some men sin much more than others, as in the story one debtor owes five hundred pence, and the other only fifty, yet we must not understand it to mean that the more a man sins, the more he will love God when forgiven. It *may* be so, but it is not certain, nor even probable, as to love towards God, though, as said in the parable, it is the natural thing as to feelings towards men. When therefore it is said that he who has had most forgiven will love God most, we must understand it to mean that he who has had the greatest burden removed from his conscience will love Him the most: he who *feels* the most forgiven. He

who will thus *feel* forgiveness the most, will not always be the man who has actually sinned the most: it will be he who has the truest *sense* of his sins, of his sinfulness and the corruption of his nature, and who thus the most welcomes the Gospel message of pardon. According to this, our Lord will have told this parable to the Pharisee in order to explain to him what he was about to do to this woman, as He was ready to do to all sinners: namely, to forgive her sins. She, being a *true* penitent, (see note on ver. 37), would, more than others, love God on receiving His forgiveness.

Now it is plain that the love here spoken of is that which comes *after* forgiveness: he will love most to whom most *has been* forgiven. And it would appear that it is the same love which is spoken of in the *end* of the 47th verse. He 'to whom little is forgiven' would thus mean one who may not indeed have committed many gross sins, such as he could not but be conscious of, but is defective in being without that deep

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

1 AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Su-

sense of sin which all men should have, and which is supposed in the case of him to whom 'much is forgiven.' He therefore 'loveth little,' that is, as not feeling the greatness of the benefit conferred on, or offered to him, he is inferior in the great grace of the love of God to the other. And our Lord means to point to the Pharisee himself, in these words, as compared with the woman.

But in the *first* part of ver. 47, 'she loved much,' cannot refer to the love which comes *after* forgiveness, as is clear: for it is mentioned, and set forth as shewn by certain acts, in ver. 44—46, as the *ground* of the forgiveness which the woman receives—coming *before* it—and accordingly is immediately followed by the grant of that forgiveness in ver. 48—50. This therefore is the love for God, of the penitent *before* forgiveness and reconciliation, and should be understood differently from the love of the *reconciled* convert. It is not a

sanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when

perfect love: it is rather a strong *desire* for that reconciliation, which alone can *enable* the sinner to feel that love. In truth, no one can love God entirely without an assurance that his sins are forgiven, will not be counted before Him: but the strong wish to return to God, like that of the Prodigal Son, is a *degree* of love, and as such is here spoken of. And it is this desire, or imperfect love, for which the sinner, through Christ, is counted worthy of pardon. Our Lord thus means that the penitent woman here spoken of had this love.

49. This they said, as not knowing that Christ was God (see note on ver. 16): for they rightly supposed that God only could forgive sins, as did the people mentioned in Mark ii. 7: (see note on Matt. ix. 3.)

50. See note on Matt. ix. 22.

CH. VIII. 5—15. Matt. xiii. 11—15. 19—23.

he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among

thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his*

16. Matt. v. 15; Mark iv. 21; and notes.

17. Mark iv. 22.

18. Our Lord means that as He had just told the disciples their duty of acting openly before men (ver. 17), so they should take heed how they listened to Him, and not only listen but act: so as to *improve* the grace given unto them, as signified by the remaining words of the verse, which are explained in note on Matt. xiii. 12. The difference is that here it is not said that 'that which he hath' shall be taken from him: but 'that which he *seemeth* to have.' But the sense is probably the same, 'He that hath not' was explained to mean, as was shewn by referring to the para-

ble of the Talents, 'he that hath not improved upon, or gained something more than what was at first given him.' It means a man who without falling into open vice is *unimproved*. 'What he hath,' therefore, means his merely natural good qualities, for which he shall not 'have praise of God.' But they are so far good, and he may therefore be said to 'seem to have' them: that is, he may seem to have acquired them, while in fact they are but what he was given, to make a good use of and to improve. And even they, as was explained, will be 'taken away from him.'

19—21. Matt. xii. 46—50. 'The press,' the crowd.

mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

23. 'Jeopardy,' great danger.

25. Matt. viii. 26.

26. 'Over against Galilee,' that is, opposite to it on the other side of the sea of Tiberias, or lake of Galilee.

27. See notes on Matt. viii. 16. 28.

28. Matt. viii. 29.

30. Mark v. 9.

31. 'The deep' means the depth of hell. See note on Matt. viii. 29.

32—37. See notes on Matt. viii. 32. 34.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the

people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

38, 39. See note on Mark v. 18, 19.

46. See note on Mark v. 30.

48. Matt. ix. 22.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

1 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

50. 'Believe,' have faith in me. See ver. 48, and note.

52, 53. Matt. ix. 24.

56. See note on Mark v. 18, 19.

CH. IX. 1. 'Twelve disciples,' the Apostles.

3. Matt. x. 9, 10.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside pri-

5. Matt. x. 14; Mark vi. 11.

7—9. See Matt. xiv. 2, by which it appears that Herod himself was disposed to think that John the Baptist was risen again, and that therefore he was enabled to work miracles.

8. Matt. xvi. 14.

vately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in

17. Matt. xiv. 20.

19. Matt. xvi. 14.

20. 'The Christ of God,' means the same which is more fully expressed in Matt. xvi. 16, 'the Christ, the Son of God.' See note on Matt. i. 21.

21. Matt. xvi. 20.

23—25. Matt. xvi. 24—26. 'Lose himself, or be cast away,' means the same as in St. Matthew, 'lose his own soul.'

26. Mark viii. 38.

his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias :

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and

one for Elias : not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son : hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son : for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out ; and they could not.

27. 'The kingdom of heaven' here means the same as 'the Son of Man coming in his kingdom,' Matt. xvi. 28, where see note.

28. In St. Matthew (xvii. 1) it is said that our Lord's transfiguration happened 'six days' after these sayings, which are apparently the same sayings as those here given. We may either understand 'about an eight days,' to mean the same time as the six days in St. Matthew, or we may understand this slight difference

according to what was said on Mark xii. 35—37.

29. See note on Matt. xvii. 2.

32. 'Sleep' means probably a sort of trance into which they were thrown.

33. 'Not knowing what he said.' See note on Matt. xvii. 4.

35. Matt. xvii. 5.

36. 'They kept it close,' in obedience to Christ's command : see Matt. xvii. 9. 'In those days,' that is, not till after the Resurrection : see note on Matt. xvii. 9.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive

41. Matt. xvii. 17.

42. 'Rebuked the spirit,' so that he left the child.

44. 'Delivered,' in order to be killed.

45. Mark ix. 32.

46. See note on Mark ix. 34.

48. See Matt. xviii. 1-5, and notes. It was there said that our Lord meant this His action with the little child to be an answer to the question of the disciples, which of them should be the greatest. In this Gospel He distinctly speaks it, at the end of this verse; where 'least' means 'humblest.' See note on Matt. xx. 25-28.

49, 50. Mark ix. 38-40.

51. 'Received up,' namely, into heaven, at His ascension after His death and resurrection.

52. 'Samaritans:' see note on Matt. x. 5, 6.

53. The Jews and Samaritans, as we are told in St. John's Gospel (iv. 9), 'had no dealings' together, because they were enemies: for the Jews naturally disliked them, as they, not being Jews, occupied the land which had formerly belonged to their own Jewish brethren. Being thus at variance, the Samaritans would not receive our Lord, when they thought He was going into the country of their enemies. 'Was,' was turned.

him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

54. 'Elias did,' 2 Kings i. The two disciples wished to take vengeance on the Samaritans for refusing to receive our Lord.

55. 'Ye know not,' that is, ye do not consider, 'what sort of spirit ye are of,' that is, by what sort of spirit ye are moved, in wishing thus to destroy the Samaritans. He means that it was a bad and wrong spirit, which if they had considered and felt, they would have rejected it, instead of allowing it to let them speak as they did. It is plain that their desire to take vengeance on their enemies, which seems to have been *for the sake* of vengeance, was wrong, and exactly contrary to Christ's precept to love their enemies, and do good to them who did them harm (see Matt. v. 44, and note). They ought to have remembered this; wherefore our Lord 'rebuked' them for what they said.

We are to suppose that Elijah acted as they wished to do, in the instance which the disciples refer to, not from a spirit of vengeance, but in the execution of

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

God's wrath against evil men: besides which, the command to love our enemies was to some extent, 'a new commandment' (see note on Matt. v. 43—48).

56. In Matt. x. 34, our Lord uses words which at first appear different from these: 'I am not come to send peace on earth, but a sword.' See the note there, where this is explained. According to what is there said, the *purpose* of our Lord's coming was to do good, chiefly indeed by His Atonement for sins, by which the 'lives,' that is, the *everlasting* life, of men, are 'saved;' but partly also, which immediately refers to what the disciples had said, to save the earthly lives of men, by His miracles of healing, and raising the dead.

58. Matt. viii. 20.

60. Matt. viii. 22. In St. Matthew our Lord simply tells the man to follow Him. Here He means that he is first to follow and obey Him, and then, as part of that obedience, go and preach the Gospel.

62. Here our Lord likens the man,

CHAPTER X.

1 AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

who, after beginning, as it were, to be His disciple, by declaring his readiness to follow Him, wished first to say farewell to His friends, to a man who should undertake to plough, but who, instead of attending to the work, should look back and attend to something which he had left behind him. Such a man would of course be unfit for the plough, and our Lord means that in the same way a man whose heart and mind was divided between God's service and his earthly friends, was not fit to take his place in 'the kingdom of God,' that is, among His followers under the Gospel. We may observe here, as in the former case of the man wishing to bury his father, that there was nothing improper in the action by itself, or in the wish to do it by itself: but, on the contrary, it would ordinarily have been the man's duty to do so. But, besides the reasons given in the note on the passage of St. Matthew (viii. 22), which speaks of the man's wish to bury his father, we may suppose that our Lord spoke with reference to the state of the heart of the man, which He could discern: and that, as was said above, he did not only wish to bid farewell to his relations from natural motives, but because he was *half-hearted*. See note on Matt. vi. 24.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye

CH. X. 1. 'Other seventy,' that is, besides the twelve whom He had already appointed and called Apostles.

2. Matt. ix. 37, 38.

3. See note on Matt. x. 16.

4. See note on Matt. x. 10. Our Lord here adds, that they were to 'salute no one *by the way*:' that is, they were not to accost strangers whom they met, but to go on to their work, without minding needless civilities. They *were* to salute those with whom they had to do, as we see in ver. 5: and we need not understand the word 'salute' in this verse too literally, as if a *mere* salutation even of strangers, as an act of courtesy, would be wrong, which it could not be; but it means that they were not to make acquaintances except among those for whom they were sent to labour.

6. 'If the son of peace be there' means the same as in St. Matthew (x. 13, where see note); 'if the house be worthy:' namely, 'if the man who lives in that house be a son of peace,' that is, a man worthy to receive the peace of God, which the preachers of the Gospel announced.

7. See note on Matt. x. 10. 'Go not from house to house.' They were to go from house to house in *preaching*; but

enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if

the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

this refers to their *lodging*. It means that they were not to be discontented with what was done for them in the house where they lodged, and go to another: for which reason also our Lord tells them here and in ver. 8, to eat and drink such things as were set before them.

9. See note on Matt. iii. 2.

10, 11. See note on Matt. x. 14. 'Notwithstanding:' 'though ye will not receive us.'

12—15. Matt. xi. 21—23.

16. Matt. x. 40.

17. They mean that they were able to cast out devils from the souls of men, when they commanded them 'through the name' of Christ.

18. We cannot tell for certain what the actual vision was, which our Lord saw and thus describes. But the meaning of it is plain. He takes occasion from the disciples having said that the evil spirits were subject to them, to

speak of the destruction of the power of Satan, the 'fall' of Satan, which was now being accomplished by the coming of Christ, and as a sign of which the Apostles were enabled to cast out devils. It had been prophesied (Gen. iii. 15) that the power of Satan would be destroyed by the power of Christ. Satan is the evil spirit, who tempts men continually to sin. And the nature of man being corrupt since Adam fell into sin, man would have been wholly bad and under the power of Satan, but for the coming of Christ. The sins of men being forgiven them for the sake of the death of the sinless Son of God, who died that death as a sacrifice for those sins, mankind is again taken into the favour of God for Christ's sake, and receive the grace of the Holy Spirit, as Christians, to enable them to resist the devil. Christians receive that Spirit as a promised gift, and in a special manner, enabling them to attain to the grace of

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven

the Gospel as set forth in the New Testament. But all men, Christians or not, and before the coming of Christ as well as since, *so far* as they could please God, have done and will do so, not of themselves, being inclined to evil and not to good, but by the help of God: and that help is given for the sake of the life and death of Christ as an Atonement for their sins, towards the forgiveness of which they could themselves have done nothing. That grace of the Holy Spirit of God is sufficient for all men to enable them to resist Satan and do good, if they would rightly use it. All the sin that is in the world comes indeed from the temptation of Satan, but it is admitted by the evil will of *man* himself. It is *man* who is guilty of it: the power of God through Christ *has* overcome Satan, that is, has given to man power sufficient to overcome him, if they will duly use it. Our Lord therefore in this verse (as is often elsewhere said in the New Testament: John xvi. 33; Col. i. 12, &c.), speaks of the power of Satan as destroyed already, by His coming, and its consequences in the gift of the Holy Ghost to man.

19. 'To tread on,' that is, without being hurt: by a miracle (see Mark xvi. 17, 18, and notes). This may be understood to mean generally all bodily dangers: and 'all the power of the enemy,' means chiefly dangers to the soul proceeding from 'our ghostly enemy,' Satan.

and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto

The power of the Holy Ghost was to enable them to resist him, as explained in the last note.

20. Our Lord means that the mere fact of the devil's being subject to them, and their having power to work miracles, was no cause of rejoicing to them. We know from other passages (see note on Matt. xii. 27) that such powers as these were sometimes possessed by men who were yet not in God's favour. Besides which, it might be a mark of pride in the disciples to exult in their power of doing wonderful works, as they had just done: and it would certainly be a temptation to pride in them, if they were to dwell upon such a thought by itself. It would tempt them to think that it was of their own strength that they did it. Christ therefore tells them that the only true cause of joy to any one, is that which is often the blessing of the poor and weak, who work no miracles: namely, their 'names being written in heaven,' which means their being accepted before God. The faith and obedience of the disciples had placed them in that state through the merits of Christ: though, of course, if they afterwards fell away, their names would be blotted out of the book of life.

21, 22. Matt. xi. 25—27.

23, 24. Matt. xiii. 17. It is there said that 'righteous men' had desired; instead of which we here read 'kings,'

his disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came

meaning the good kings of old, such as David.

25. 'Tempted,' that is, tried, our Lord, to see what He would answer.

26. The 'law,' namely, of Moses: in which the commandments as summed up in the next verse are found, Deut. vi. 5; Lev. xix. 18. Moreover this 27th verse contains a short summary of the whole of the Ten Commandments, or of the whole law of God; as is said by our Lord, Matt. xxii. 40, where see note. This lawyer probably did not feel it in the full Christian sense.

28. 'Live,' everlastingly.

29. 'Justify,' that is, excuse himself, for having asked a question to which he has just shewn that he already knew the answer. With respect to one part of the duty just repeated, the love of one's neighbour, he either was or pretended to be ignorant who the 'neighbour' was: without which knowledge he would not in truth know how to obey the commandment.

30—35. This parable, which is known as that of the Good Samaritan, is given in answer to the question of the lawyer. It teaches us, that, as regards the duty

of loving, *all men* are our neighbours: we are to love all (see note on Matt. v. 43—48), and to do good to all men according to our means and opportunities. We cannot love all equally, and we have not the means and occasion of doing good to all. Nor must this duty of doing good be done to the omission of other duties, such as prayer or self-improvement. Indeed, whatever we do right may tend to do good to others in the way of example: but the duty here spoken of is that of direct doing kindness to others; and this duty we are to do to all, with no other exception than what has been stated.

This our Lord shews by the parable. He often, for the sake of better instruction, did not give a direct answer to those who questioned Him, but questioned them in return, or answered them by a parable. So here (ver. 26. 36.) He puts questions to the lawyer who had asked Him: and the parable itself is not an exact answer to the question, though the answer may be got from it. The question was, Who is my neighbour whom I am to love? *Who is to be loved by me?* Our Lord answers by shewing, not who is to be loved by a

down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound

man, but *who the man is who truly loves*. The 'neighbour,' according to the question in ver. 29, would be the wounded man in the parable, the man who *received* the kindness: but our Lord (ver. 36) does not lead His hearer to that, but to the Samaritan who *did* the kindness. The 'neighbour' then is the man who loves, not he who is loved. The reason of this seems to be, that the lawyer's question came from a wrong view of what love is, as if it might choose, among men, whom to love, and whom not to love: whereas, as has been said, true Christian love cannot but love *all* men, though some it may love more than others: none can be shut out so as to be the object of hatred and not of love. In so far as we have feelings of hatred or ill-will, or any feelings inconsistent with kindness towards others, it is from a want of Christian love or charity. Christ therefore deemed it of more importance in the first place to shew what sort of man it is who really loves others: such an one, namely, as the Samaritan, who both felt and practically 'shewed mercy,' to whoever it might be, as soon as the opportunity arose.

But it is easy to learn also from the parable,—in direct answer to the question of the lawyer, who our neighbours are whom we are bound to love,—that they are *all* men. The Samaritans, as was explained in the notes on ch. ix. 52, 53. were enemies to the Jews. This instance therefore of a Samaritan doing

up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three,

good to a Jew (for it is a Jew who is supposed in the story to be travelling between Jerusalem and Jericho, two Jewish towns) is an instance of doing according to Christ's precept, 'Do good to them that hate you' (Matt. v. 44); and is set before us by our Lord (ver. 37) as what we are to imitate. And it is clear that if we are willing and ready to do good to our enemies, we shall certainly be ready to do good to any other person, which is much the easier duty of the two. The lesson then of the parable is that of loving *all* men.

As the Samaritan is our example to follow, in the parable, so the Priest and the Levite, who did not attend to the wounded man, are mentioned as examples to be avoided. A Priest and a Levite are perhaps mentioned, to shew the danger which there is to those who have religious duties and services to perform, as those classes had; that they may become contented with doing nothing besides their own ordinary business, such as sacrifice was to the priests, and think that they have then done all their duty: forgetting our Lord's words, 'Go ye and learn what that meaneth, I will have mercy and not sacrifice' (Matt. ix. 13, where see note). Their heart may become hardened towards others, from the pride and self-sufficiency which the regular discharge of such prescribed duties may bring on, as was the case with the Pharisees, who paid tithes of the least

thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to

him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

1 AND it came to pass, that, as he was praying in a certain

thing, and neglected weightier matters (see Matt. xxiii. 23, and note).

The instance of the Priest and Levite is thus the *strongest* that could be put in contrast with that of the Samaritan: as it is of those among the Jews who *ought*, from their holy office, to have been the best, and who might thus fall away and be among the worst. But it may also be said generally as a warning to *all* the Jews, represented by the Priest and Levite, against spiritual pride and hardness of heart, to which they were tempted as being God's favoured people: see note on xvii. 11—13. The Samaritans were not so tempted to this sin of pride and hardness of heart: and it was therefore natural that one of that nation should be introduced as doing the kind action: and our Lord would mean His hearers to learn from it, among other things, not to despise the Samaritans as they did, shewing them that that people might often be much better than themselves.

On the 'two pence' (ver. 35) see note on Matt. xviii. 24.

41, 42. Our Lord does not mean that it was wrong in Martha to pay much attention to her manner of receiving Him. Not only was it not wrong, but we know from other passages of Scripture (Heb. xiii. 2, &c.),

that active hospitality is a *duty*: and if a duty towards all, much more was it a duty towards Him who is far above the 'angels,' whom we are told the hospitable have sometimes 'entertained unawares.'

But our Lord gently rebukes her, partly, as it would seem, for being over-anxious in what she was doing, which is the meaning of being 'cumbered, careful, and troubled,' and which is wrong in any worldly matter, even such an one as worldly hospitality, and even when offered to Christ: see note on Matt. vi. 25. For what was there said applies to all earthly things whatsoever: heavenly things alone we should be *really* anxious about. Partly also our Lord reproves her for finding fault with her sister, and wishing to call her away from the occupation of sitting at Jesus' feet and hearing His word. It was explained before that when a life of un-mixed religious service, and retirement from the world, such as was the time Mary was then passing at the feet of Christ (called the 'good part'), is allowable and right,—as it must have been in her case, because He approved it,—it is in itself the best and highest life of all (see note on Matt. xix. 21).

CH. XI. 1. 'John' the Baptist.

place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

2—4. Matt. vi. 9—13.

5—8. The lesson of this parable is clear: namely that, as is said just before another parable (xviii. 1), we 'ought always to pray, and not to faint': that is, to continue more and more in prayer, till we obtain what we ask. The reasoning is simply this: if a selfish man will be persuaded by earnest perseverance and 'importunity' (ver. 8), to give what is asked, *much more* will the bountiful God yield to the same constant continuance in prayer. We must observe, however, according to what was formerly said (see note on Matt. xx. 1—16), about the application of parables not always extending to every particular point in the story, that there is this difference: the man in this parable is *really* unwilling to give; God is never *unwilling* to give us what is

good for us, but He often, or indeed generally, gives only after earnest prayer; for the good of our own souls. It is better for us to have our faith and love thus tried before receiving: we are therefore to pray earnestly and repeatedly, *as if* God were reluctant to give, like the man in this story.

We must also remember what was said on Matt. xxi. 22, as to God not always granting us *whatever* we ask for: for we must not suppose from this parable that—because men are often ready to give, as the man in this story—therefore we shall always receive from God what we pray for: but only what is good for us; as the 'Holy Spirit,' as being the one only real good, is mentioned in ver. 13.

9—13. Matt. vii. 7—11.

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb, spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

14. 'Dumb:' see note on Mark ix. 17.

15. Matt. xii. 24.

16. Matt. xvi. 1.

17—23. Matt. xii. 25—30.

24—26. Matt. xii. 43—45.

27, 28. The Virgin Mary is, and has always been called, blessed, according to what is here said (see also i. 48): as

in being the Mother of Christ she received the highest honour ever vouchsafed to a mortal. Our Lord does not mean that she did not deserve that title, here given her by this woman; but that the mere fact by itself, even of that high honour, could not make her or any one truly blessed, unless it were accompanied (as doubtless in her case

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

it was) by obedience to 'the word of God,' which is the condition of true blessedness.

29, 30. Matt. xvi. 4.

31, 32. Matt. xii. 41, 42.

33. See note on Matt. v. 14—16.

34, 35. Matt. vi. 22, 23.

36. This verse, which is found in St. Luke alone, is to set forth further what was before said. Our Lord means that *as* the eye of the body, when the body is in a healthy state, gives complete light to it, in the same manner as a candle or lamp of sufficient power

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

lightens whatever place it is put in, so the soul will receive full light from the eye of the soul (as before explained), when that eye is powerful and 'bright' enough (like a candle or lamp) to make the soul 'full' with its light.

38. See note on Matt. xv. 2.

39. Matt. xxiii. 25. 'Ravening' means the same as 'extortion.' Our Lord says this here because of the care which the Pharisee shewed for the outward appearance in complaining that He ate with unwashed hands.

40. *Therefore*, our Lord means them

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and

to perceive, God, who made both the outward, the body, and the inward, the soul, cares that they *both* should be pure, and not the outward alone, which the Pharisees cared about.

41. This verse seems to mean as follows. The Pharisees thought that 'things,' namely, things to eat, were not 'clean,' that is, were not lawful to be eaten, with unwashed hands: and so of various other things, that they might not touch them without certain ceremonies, such as washing (see Mark vii. 4). This was partly according to the Law of Moses, partly according to mere tradition. On the other hand, while they observed these and such other small ceremonies, they neglected such great duties as 'giving alms.' Now, under the Gospel, most of the particular ceremonies of the law were to be done away (see note on Matt. v. 17, 18), such as this prescribed washing before meat: while great duties, such as charity, were to be still more held out than before. Our Lord, therefore, tells them that if they gave alms of their goods, which means, if they had the right inward state of mind, which would lead them to give alms in a true Christian spirit, and so to do all other Christian good deeds from Christian motives, then 'all things' would be 'clean unto' them: that is, they need no longer fear the ceremonial

Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build

uncleanness, according to the Law of Moses: from which, as Christians, they were set free. The particular things forbidden to the Jews were merely in order to separate them from other nations, and there is no such restriction to Christians (see Acts x. 15; 1 Cor. x. 25; 1 Tim. iv. 4). If their *heart* is right, which is supposed in their giving alms, as has just been said, all things, that is, the *lawful* use of all God's gifts, is 'clean' or right to them: but if their heart is wrong, *nothing* is clean.

42. Matt. xxiii. 23. Here 'the love of God' is said, whereas in St. Matthew it is 'faith.' It was before explained that the love of God is the highest of all graces, and that unless a man has it in some good measure, he has not true faith: so that there is no real difference between the two passages: see note on Matt. v. 19.

44. 'Appear not,' either by being hidden, or by being whited over, as is said in Matt. xxiii. 27: in which case it would mean that they do not appear (to be what they are, full of all uncleanness). *How* the Pharisees were like such graves, is explained in Matt. xxiii. 28.

45. The lawyers felt in their conscience that they were like the Pharisees in those things for which our Lord had reproved them.

46. Matt. xxiii. 4.

47, 48. Matt. xxiii. 29—32. In St.

the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key

of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered,

50, 51. Matt. xxiii. 35, 36. 'Required,' that is, punishment shall be exacted for it (the blood).

52. Matt. xxiii. 13. 'Knowledge,' that is, knowledge of 'the kingdom of heaven,' or the Gospel. To 'take away the key of,' means the same as to 'shut,' in St. Matthew.

53, 54. The Pharisees wished to 'accuse' Him, from hatred, because of the severity with which He had rebuked them.

CH. XII. 1. (See note on Matt. xvi. 6.) 'Of the Pharisees,' that is, of the teaching; and whole way of life of the Pharisees. What they taught, they taught with 'hypocrisy,' because they did not practise what they taught: they 'said and did not' (Matt. xxiii. 3).

2, 3. Our Lord means here, Beware of hypocrisy (which He had just spoken of), or of professing what one is not really: for, He says, that deceit and

Matthew the Pharisees are said to witness that they were the children of those who slew the prophets, as is there explained. Here they are said to witness that they 'allow' (approve of) their deeds, in the same way, by building their tombs. The meaning is the same in both places. It would have been right to build and adorn the tombs of the prophets, for those who were of a *different spirit* from those who slew them, and who *would not have been* 'partakers in their blood.' But our Lord tells them that was a false pretence, and He proves it by speaking of the deeds of exactly the same kind which they were about to commit or had committed, and which shewed that their minds were the same. Wherefore He says, that building the tombs was not really in honour of those who were buried there, but rather as a monument of the success of those who had persecuted and killed them.

that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

false profession will be exposed, at the Day of Judgment.

'Upon the housetops:' see note on Matt. x. 27.

4—7. Matt. x. 28—31. 'Not one of them is forgotten before God,' means the same as in St. Matthew, 'not one of them falleth *without* God;' God knoweth and thinketh of them all.

8, 9. Matt. x. 32, 33. 'Before the angels of God,' means the same as 'before God,' in whose presence they are: as is elsewhere said 'in the glory of the Father with the holy angels' (Mark viii. 38).

10. Matt. xii. 31, 32.

11, 12. Matt. x. 19, 20.

13, 14. It does not appear that this

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life con-

man wished for more than his proper share of the inheritance, nor that it was necessarily an improper request for him to make to our Lord, though He might have refused it: but no doubt he did so with some evil feeling, or excess of care for such worldly things, which our Lord knowing, answered him with some severity. It is probable, however, that He would in no case have interfered in such a matter. His object in coming to the world was a spiritual one: to reform the *heart* of man; and when that was done, the improvement in outward worldly things was to *follow* from that inward change, as it did.

15. Christ proceeds to warn the people against covetousness, taking oc-

sisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his dis-

ciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

casion from what the man had just asked Him, as that was the sin which he was in danger of, if he was not already guilty of it. 'A man's life,' means his *true* life, the only life worth any real care: see note on Matt. iv. 4. Thus the 'things which he possesseth' are *earthly* things, which of course are *in themselves* of no good to the soul, though they may be *made* so, as instruments, if rightly used: see note on xvi. 9.

20. 'Thy soul shall be required of thee,' means 'thou shalt die.'

21. See note on Matt. vi. 19. 'So is he,' that is, such as the man in the parable, a 'fool.' 'Rich toward God,'

means the same as the man supposed in the passage of St. Matthew, who 'lays up treasures in heaven:' the man who is rich in God's sight, has the 'true riches' (xvi. 11), is 'rich in good works' (1 Tim. vi. 18), or in the true Christian character.

This parable is to set before us one reason why we should not 'set our heart upon riches' (Ps. lxii. 10): namely, because they are uncertain and perishable: which is the same as is given in the passage quoted from St. Matthew (vi. 19, 20, where see note).

22—31. Matt. vi. 25—33. In ver. 26, 'the rest,' means 'other earthly

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags

things.' In ver. 29, 'doubtful' means over-anxious, as is explained in the notes on St. Matthew.

32. 'Fear not,' namely, earthly evils, which our Lord often prepared His disciples for (who were then a 'little flock'). 'The kingdom,' namely, of heaven, or everlasting life. Such as the disciples then were, true followers of Christ, are those to whom God wills to give that life.

33. The followers of our Lord Himself, as we see at Matt. xix. 21 (where see note), had to sell, or give up, *all* their worldly possessions: so that the precept might here be understood, addressed to them, as meaning the same as in that place of St. Matthew, and as a command to sell all. It is explained in the note there, in what sense that precept is understood as applied generally, and not merely to the young man there mentioned. But we may perhaps here understand it as meaning 'Sell *some* of that ye have,' to give alms, so as to be a general precept of almsgiving.

'Bags,' means the same as 'treasure,' as that wherein it is kept. See note on Matt. vi. 19, 20.

34. Matt. vi. 21.

35, 36. The 'lord,' here means Christ: see ver. 40. He is here likened to a man *returning from* a wedding: in the parable of the Ten Virgins (Matt. xxv.

which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants,

1—12, where see notes), He is likened to the bridegroom going *to* it. The lesson is the same in each case, that we should be ever prepared for the coming of Christ to judgment, which is meant in both places. The return from the wedding would be still in the night, so that the men are spoken of as having 'lights burning.' The 'loins' being 'girded about' is an expression often used in Scripture, to mean being ready. In those countries, where they wore robes, those who were about to make active exertions would gird them about them, so as not to be in the way of their limbs: whence it means, generally, being ready for action.

'Knocking' (at the door) means the call of Christ at the last day: and the 'opening,' by the servants who are ready, means the right appearance before Him, of those who will be accepted at that day. It was before explained (note on Matt. xxiv. 42) that that coming to judgment is to every man, as far as the preparation he can make is concerned, the time of his own death.

37. For the master to serve his servants at a meal would be a great condescension, and sign of his favour to them. So it signifies the unspeakable graciousness of God, in the rewards of heaven which will be given to those with whom He is well pleased (likened

whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season?

to these 'servants'): and which He will Himself dispense, as does the Master here. The happiness of heaven is often compared to a feast or banquet, and even it is spoken of, somewhat as in this place, as one in which Christ Himself will be with His saints (Matt. xxvi. 29; Rev. iii. 20, &c.).

38. 'Watch:' see note on Matt. xiv. 25. The meaning is, that we are to be equally prepared at *all* times.

39—46. Matt. xxiv. 43—51.

47, 48. The 'beating with stripes' signifies punishment after death. We do not understand that God will punish any one for not doing what he had, and could have, *no* knowledge of (see Rom. ii. 12). The general meaning of these

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever

verses is the same as that of the Parable of the Talents (Matt. xxv. 14—30, where see notes): namely, that men will be judged according to the means and opportunities they have had of pleasing God. 'He that knew not' therefore means 'he that knew not as well as the other.'

We must remember that a man who does not know God's will when he *might have known it*, and ought to have known it, by learning it when he had an opportunity, is as guilty when he neglects it as if he had known it.

The latter part of the 48th verse teaches exactly what the parable of the Talents sets forth in action. There the servant who had the five talents, was

much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son

against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of

expected to produce five more: he who had the two only two more: and in the same way here, he unto whom 'much is given,' that is, who is much favoured by God, (as explained in the notes on the parable,) will be required at the Day of Judgment to have done much in proportion. Men would deal in a like manner with their servants, as is pointed out in the end of the verse.

49, 50. 'Fire' means all the troubles, strifes, persecutions, &c., which were to follow on the establishment of Christianity. It means the same as the 'sword,' which our Lord, just as here, said that He was come to bring on earth (Matt. x. 34, where see note). The 'baptism' means the sufferings of our Saviour (see note on Matt. xx. 22).

The two expressions, 'what will I, if it be already kindled?' and, 'how am I straitened till it be accomplished!' appear to be spoken, as was said of the words of Christ in His agony, (see note on Matt. xxvi. 39,) from the feelings of His human nature: looking forward with dread to the unutterable sorrows

which He was to go through for the sins of mankind. They mean that, according to the natural feeling that the pain of suspense and expectation is so great that men even wish the evil that is expected to hasten on, so as to pass away the sooner, Christ even felt a longing that His Death and Passion might hasten their coming. The first expression seems to mean, 'If that fire were already kindled' (that is, if He were even then to be offered up, *in consequence* of which the 'fire,' as already described, would be kindled), 'how could I wish it otherwise?' and 'how am I straitened,' means 'how am I in agony, in the suffering of suspense!'

We must observe here, as was said in the note on St. Matthew, that it would not be reverent to attempt a *full* explanation of awful words, like those in both these passages, which speak of Christ's own feelings: though to some extent we may understand them.

51—53. Matt. x. 21. 34, 35.

54—56. See note on Matt. xvi. 3.

57. 'Of yourselves:' that is, just as

yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

1 THERE were present at that season some that told him of

easily as they could discern the signs of the weather.

58, 59. Matt. v. 25, 26. 'Delivered from him,' or his enmity, namely, by being reconciled.

CH. XIII. 1. Pilate had killed these men at the time they were offering sacrifice.

2—5. Those who told this story may have thought, or at all events it was not an unlikely thing that many of those who heard our Lord would think, that God had allowed the men to be slain in that manner as a punishment for some particular sins which they had committed: and the same idea might be entertained by them concerning the accident at Siloam, which probably had recently happened. Our Lord takes occasion, in His reply and in the parable which follows it, to shew that this is a wrong notion. The truth is, that *whatever* sufferings and miseries take place on earth, are in consequence of the sin of mankind *generally*: they come from the *fall* of man, and are a mark of God's displeasure against wickedness. And it is also no doubt *often* true, as appears frequently in the Bible (Acts

the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

xii. 23; 1 Cor. xi. 30, &c.), that the sufferings and the death of particular persons are a judgment sent from God for their particular sins. But it is not always so. And our Lord here says that the persons who were thus slain were *not* sinners 'above all' the rest. Sinners indeed they were, and deserved the punishment: but not sinners beyond others.

Further we should learn from Christ's words that *we* cannot discern in what cases such events *are* meant as judgments and punishments from Heaven, and when otherwise. Those who related the tale to our Lord may probably have thought that they *could* discern that the men were especially sinful: for which He reproves them.

But the chief purpose of our Lord's words in this passage seems to be, to shew us the *right* way, after having condemned the *wrong* way, of looking at events like these. The wrong way is to think of the sins of *others*: the right way is to think of our *own*. We should think, as has been said, that all such things are indeed punishments for sin: proofs that it is in the world, and that God visits it on mankind. But without

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit

considering or judging others, we should immediately think of our own share in that sin, and that *we* shall be exposed to the same or similar judgments, unless we 'repent' and forsake *our* sin. We should be reminded how justly we might suffer at God's hand for what we have done: and that whether in the same manner as others, or even whether in this life or not, still 'perish' we assuredly shall, everlastingly if not now, if we repent not.

'Likewise' does not mean 'in the same manner,' but simply 'also.'

6—9. This parable, as some others (for instance, Matt. xxii. 2—10), refers in the first instance to the Jewish Church and nation, but also to individual people. The 'man' signifies the Almighty: the fig tree and the vineyard, in the first instance, the Jewish people and Church: the dresser of the vineyard, who is also the intercessor for the tree that it may be spared a little, signifies Christ, whose Church was that of the Jews, though not in the special sense in which the Christian Church is so. The tree bearing no fruit means the wickedness into which the Jews fell, instead of bringing forth good works in return for God's care of them (see Matt. iii. 10, and note). The 'three years' during which the man sought for fruit and found none, if they mean any particular time, (which is not necessary: see note on Matt. xx. 1—16,) may perhaps signify the three times, that of Moses, that of the prophets, and that of Christ, during which God looked for righteousness from the Jews, and found none, that is, none to answer to the care bestowed upon them. To 'cumber' the ground means to be an

on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*:

useless burden upon it. The time spoken of in the 8th and 9th verses, means the time between our Lord's own coming and the destruction of Jerusalem. The preaching of Christ and His Apostles, which gave to the Jews the best opportunity they had ever had of turning truly to God, is likened to the special care which the dresser of the vineyard promised to bestow on the barren tree. Thus the Jews might have repented and 'borne fruit' at the preaching of the Gospel: but not having done so, 'after that' they were 'cut down.'

Such appears to be the application of the parable to the Jewish people. It also applies to each one of us, and is meant to set forth the long-suffering of God towards sinners, and also the certainty that He will at length punish if they repent not. In this sense the 'man' still means the Almighty: the vineyard is the Church, and the fig tree a man planted or born in it, with Christian privileges and blessings, as a tree not growing in a wild place, but in a vineyard where it is carefully cultivated. The man for a long time (which is meant in this view by the 'three years,' and not any particular period) produces no fruit, or is unrighteous.

In each case, the following verses refer to the mysterious dealings of God, the Three Persons of the Holy Trinity, with each other and with man: and which we do not seek to understand beyond what is written. God the Father is represented as about to execute judgment on the wicked: 'cut it down.' God the Son is spoken of as staying the wrath of His Father against sinners by the power of His intercession, as He is

and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass

called our Intercessor, Mediator, or Advocate: so that for some time longer ('this year also') the special grace of His Holy Spirit, which is signified by the special care and means taken to make the tree fruitful (ver. 8), shall strive with the man to bring him to God. If he hearkens to it and repents, 'well:' if not, he is 'cut down,' or dies in his sins.

11. 'Had a spirit of infirmity,' that is, 'was possessed by an evil spirit,' which made her infirm in the manner described. This is shewn by ver. 16,

from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the

where we read that the woman was 'bound,' or possessed, by Satan: that is, by an evil spirit under his power. Or else this, as *any* suffering, may be attributed to the devil, as seems to be the meaning of Acts x. 38, where see note.

14—16. See note on Matt. xii. 2. 'Hypocrite:' inasmuch as if he and the rest really *did* believe that *nothing whatever* was allowed to be done on the sabbath, they would not have attended to their cattle on that day.

18—21. Matt. xiii. 31—33.

cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say,

We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last

23, 24. Matt. vii. 13, 14. In this passage the 'strait gate' appears to mean not so much the way of salvation in this life, as the gate of heaven to which that way leads. For it is not many who *do* 'seek' to enter into that right way in this world: and those who fail do not fail because they are not 'able,' but because they have not a real good will. It refers, therefore, to those who will be shut out from heaven: see notes on Matt. xxv. 1—12.

Here we observe, similarly to what we read at the beginning of this chapter, that our Lord does not so much answer the question of the man, which was one of curiosity about the condition of mankind, as give him a rule for his own conduct; and tells him to strive to be of the small number.

25. This still refers to the Day of Judgment, as the preceding verses. The 'master of the house,' who 'rises and shuts to the door,' means our Lord: and the 'door,' is the door of heaven, as in the parable of the Ten Virgins. Matt. xxv. 10, 11. 'Ye,' in this and the following verses, is addressed to

those who are in danger of not being admitted into heaven.

26, 27. See note on Matt. vii. 22, 23. In that passage those who will in vain seek to be admitted by our Lord into heaven, are described as having even had the power to do miracles and prophesy. Here they are simply spoken of as having had the privileges of the Gospel covenant open to them. To 'eat and drink' in the 'presence' of Christ, and to hear Him teach in their streets, is a sort of description of the ordinary life of those who were with Him while He was on earth: but it may also be understood of the ordinary state of members of the Christian Church at all times. His 'presence' is in His Church, so that they spend their life in that presence; and they have *His Word* 'taught in their streets.' But, of course, men may have all these privileges, and yet be 'workers of iniquity,' in which case they would be only the more condemned.

29. Matt. viii. 11.

30. See note on Matt. xix. 30. Here this verse is to shew that the Gentiles

which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have

(referred to in the previous verse), who were at that time 'last,' or below the Jews in God's favour, not yet having been called to the knowledge of Him, would many of them (becoming afterwards His true followers) be 'first,' or above them, in the next world. And so too, many who in the world are proud of their spiritual privileges (referred to in ver. 26), will be cast out at the last day.

32. 'Fox,' means a crafty or wicked man, such as Herod was. 'To day and to morrow,' means a short space of time; during which our Lord's ministry on earth was to last. It lasted about three years in the whole, much of which time was now passed, so that a short time only was left. The 'third day,' that is, at the end of that short time.

Our Lord was 'perfected' when He was offered up on the cross: that is, He then finished the great work for which He came down from heaven, to be a sacrifice for the sins of men (see

gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

1 AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake

John xvii. 4; xix. 30). He sends this answer to Herod, meaning that he could not slay Him till His hour was come (see John vii. 30): till which time, whatever Herod might design, He should continue to live and work His miracles.

33. Our Lord was going to Jerusalem, where He was appointed to die: and the 'days' here mentioned, mean the time He would spend in reaching it. 'Nevertheless,' would thus mean, notwithstanding Herod's wish to slay Him, which His going to Jerusalem would defeat: for Herod's power did not extend beyond Galilee.

The end of the verse is said in reproach to the Jews of Jerusalem, where the greater number of the prophets had been put to death; whose fate our Lord, the greatest of all prophets, was about to share.

34, 35. Matt. xxiii. 37—39.

CH. XIV. 1. 'They watched him,' in order to see whether He would do some

unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

work, in a miracle or otherwise, 'on the sabbath day.'

5. See note on Matt. xii. 2.

7, 8. 'Bidden,' that is, invited, to a feast, whether at a wedding or any other occasion.

'The highest room,' the highest place at the table.

8—10. Our Lord in these verses is speaking of the duty of humility, of which duty He mentions this modest behaviour at a feast as an instance. We are to learn from it the duty of being humble, not being forward, being willing that others should be put before us, in *all* times and circumstances, as well as in this particular instance of the feast.

We should observe here, in the same manner as we did on St. Matt. v. 39—42, and xix. 21, that there is a difference between what we ought to do on our own account as individuals merely, and what we ought to do when we consider ourselves as belonging to a certain order of society which God has appointed. Merely as individuals we should literally, and whenever we have the opportunity, obey this precept of our Lord, and take the lowest 'room' or place: remembering our great sinfulness before God, and being willing to believe that any others ought in His sight to be preferred before us. And this we may do on many occasions, which it is needless to attempt to point out, as those

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin

who have true inward humbleness of heart will easily find them out for themselves. But on many occasions also it is right for the different classes of society, remembering that that arrangement into classes is by the Providence of God, to be placed accordingly: the higher first, the lower next to them, and so forth. These occasions also are easily known: the danger is of course that men will think *too often* that such an occasion is the actual one, and will seldom, if ever, let others be preferred before them, according to our Lord's commandment here.

But we must further recollect, according also to what was said before on another subject, (note on Matt. v. 39—42,) that this precept of our Lord, though it is not always outwardly and literally to be understood, is *always* to be fully obeyed in its complete sense, as to the *inward feelings* of the heart. We are always to *feel* ourselves to deserve a low place, and to wish for it on our own account, as has been explained.

With regard to the reason which Christ gives, *why* we should take the lowest room, we must observe that He does not state it as the real and proper *motive*, or indeed as a motive at all, for being humble; we are to be humble, and to wish others preferred before us, like all other Christian duties, because it *is* a Christian duty, and from a sense of our own sinfulness, as has been said.

with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren,

neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A

Our Lord says this about our being called to 'go up higher,' as an *encouragement* to us to act always on this rule of humility: by shewing that even in this life such a course is sometimes rewarded. It will not *always* happen as our Lord here supposes, and the duty is the same whether it happens or not: but it often does so happen, and we are allowed to consider the respect of men, (which is here meant by 'worship,') not as an occasion of pride, but an encouragement to us to do our duty.

11. We have said that it will not *always* be the case, that those who humble themselves on earthly occasions will be exalted on earth: in which view this verse should be only understood as referring to what often may happen. But no doubt our Lord meant further, and especially, to refer to what will take place in the world to come. In that world it will be true without any exception, that they who have had on earth the humility that accompanies the true Christian character, will be 'exalted' to eternal happiness.

12—14. Here our Lord does not mean that it is wrong for men to enter-

tain their friends and equals: for we see from the instance of the wedding feast which He had just alluded to, as well as from other places (John ii. &c.), that that is allowable and right. But He means according to the manner of speech that was formerly explained (see note on Matt. ix. 13), that to feed the poor is *better*, a higher duty, and one more likely to obtain a blessing, than that of entertaining the rich. And the reason is given, 'lest they also bid thee again:' which means, 'because they very probably will bid thee again.' Namely, to shew hospitality to the rich, or to one's equals, though it be a duty, is an easy duty, and leads to our own pleasure, as we receive back the same which we give: whereas to feed the poor is a duty requiring self-denial, and which is done without hope of earthly reward.

15. To 'eat bread' is a figurative expression, like that in Matt. xxvi. 29, for the rewards of Heaven.

16—24. Our Lord takes occasion from the man speaking of a feast in the kingdom of God, to speak this parable, in which He also uses a feast or a supper as the comparison: but the

certain man made a great supper, and bade many :

17 And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets

and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him : and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

supper in the parable rather means the preaching of the Gospel, or the establishment of the Christian Church on earth, than the world to come.

The general sense of this parable is the same as that of the King's Son, (Matt. xxii. 2—10, where see notes,) though it is not exactly the same.

The 'certain man,' means Christ. 'Many' (ver. 16) means the same as 'those who were bidden' (Matt. xxii. 3). 'Servant,' see note on Matt. xxii. 3, where it is 'servants.'

18—24. See note on Matt. xxii. 9, 10. 'Compel' (ver. 23), earnestly urge and entreat them. The 'streets and lanes' being mentioned in addition to the 'highways and hedges,' seems only to mean that *all*, from all places, are called to be Christians ; and the 'poor, maimed, halt, and blind,' being mentioned, means generally the same as in

St. Matthew, 'the bad as well as good.' 'My house may be filled' (ver. 23), means the filling up the numbers of the Church of Christ.

'Shall taste of my supper' (ver. 24), means 'shall have the blessings of the Gospel.' This is a warning to those who reject the Gospel, that they may have no second call, but may be entirely cast away.

26. Of course we do not understand the word 'hate' literally, as we are commanded in Scripture to *love*, and to love *all* men, and of course our relations in a special sense and degree. It is a strong word used by our Lord to signify 'not to care for those relations, or any earthly things, when put in comparison with the love of God.' It means the same as Matt. x. 37, where see note. See also notes on Matt. vi. 24, 25.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an

ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

27. See note on Matt. x. 38.

28. In this verse, as also in the parable of the Supper, just before, and in the 26th, 31st, and 33rd verses, our Lord, as we have before observed that He often did (see note on Matt. viii. 20), means to put clearly before those who seemed to wish to follow Him (of whom at this time there were 'great multitudes,' ver. 25), that they were not undertaking a *slight* thing, as the Christian life is one of conflict with temptation, and of self-denial. In the parable He shews them that no worldly pleasures (ver. 18—20) were to be preferred before obedience to God; in ver. 26 and 33 (see note on Matt. xix. 23), He tells them that they must be prepared to give up, and in comparison with God they must 'hate' 'all that they had;' and here, and in ver. 31, He tells them they must do, with regard to the heavenly undertaking of being

Christians, as men do with regard to earthly undertakings, such as building and going to war; and consider seriously what they would have to do, and what it would 'cost' them in self-denial, to be true Christians.

These comparisons, of the builder of a tower, and the king going to war, are like parables; and according to what was said about parables (see note on Matt. v. 25, 26), we need not seek for an exact spiritual meaning in all that they contain, as the numbers in ver. 31, the 'ambassage' (message) in ver. 32, the 'mocking' in ver. 29, 30, &c.

34, 35. Our Lord means the disciples by the comparison of the salt, as in Matt. v. 13; Mark ix. 50; where see notes. The 'dunghill,' for manure.

CH. XV. 1, 2. See notes on Matt. ix. 10—13.

3. The parables in the rest of this

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one

piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that fall-eth to me. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into

chapter were spoken by our Lord on account of the Pharisees finding fault with his eating with sinners. He did so not only because, as He tells us, He was especially sent to call such to repentance (Matt. ix. 13), but because repentant sinners are the object, even of especial joy before God Himself in heaven; much more then ought the Pharisees to have rejoiced rather than murmured, when they saw our Lord associating with sinners in order to lead them to repentance.

3—10. The first parable, that of the Lost Sheep, is more shortly told in Matt. xviii. 12, 13, where see note. Here are added the words, ‘in the wilderness,’ where the ninety-nine sheep are left. The wilderness does not mean a desert place, but a large open pasture.

In the second parable, the woman who has lost the piece of money, signifies again Christ, as the shepherd in the first; the piece of money being the sinner who is recovered, or repents, and

the lighting the candle, &c., being as the search for the lost sheep. The ‘joy’ that is felt, as was said in the note on St. Matthew, is that which God Himself graciously tells us that He feels ‘in heaven,’ or ‘in the presence of the angels of God.’ According to this, the ‘friends and neighbours’ may perhaps mean the angels. The shepherd bearing the sheep on his shoulders, may signify the continued grace of God, which is given to every sinner after he has been converted, to enable him, if he will, to persevere in the amendment which he has begun.

We may further learn from these parables the duty of rejoicing with those who do rejoice, which is elsewhere commanded (Rom. xii. 15); as it is brought before us in ver. 6 and 9, as done by the friends of the shepherd or of the woman.

11—32. This parable (concerning some of the lesser details of which, see note on Matt. v. 25, 26), called the

a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Fa-

ther, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted

parable of the Prodigal, or wasteful Son, sets forth the dealings of God with repentant sinners. The 'certain man,' signifies God; the younger of the two sons is the self-willed man, or open sinner. The 'portion of goods' which the father intends for his sons, (which is the same as the 'living,' ver. 12, that is, so much of his living as was meant for his sons,) means whatever earthly blessings and possessions God gives to a man. These are to be enjoyed and used by us as God would have us do, and according as He vouchsafes them to us. So in the parable it is meant that it would have been better for the younger son to have waited till his father thought fit of himself to give him his portion. But he chose to take it, and goes away from his father's house, and from his control, and wastes it with 'riotous living' in a far country. This signifies the sinner using all his gifts which he has of God, *away from* God as it were, that is, not according to God's will, and in the evil ways of

the world (see note on Matt. iv. 9, on the Scripture sense of 'the world'); the sinful world being signified by the 'far country.'

We are to observe that the father does not refuse his son's request, but at once gives him his portion. So in the application of the parable: we are *free*, God leaves us free, to use His gifts either rightly, in His service, or selfishly, in the evil world.

'When he had spent all,' signifies the condition of the sinner when he has come to an end, as all sinners must do, of all the pleasure and satisfaction which indulgence in sin can give. He then perceives that there is a 'mighty famine in that land;' that is, that in the world, or in the *mere* pursuits of the world as before explained, there is an absolute want of what alone can give peace and happiness to the soul: the 'peace of God' in the conscience, 'which passeth all understanding.'

The sinner then, as the younger son in the parable, 'begins to be in want:'

calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and

would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is

begins to feel his need of that inward peace. But this is only a beginning: at first he tries to satisfy his soul by plunging more and more deeply into sinful pleasures. This is meant in the parable by the prodigal 'joining himself to,' or entering into the service of, 'a citizen of that country,' by whom Satan is perhaps signified: the sinner becoming entirely bound to the service of the evil one.

The service required by the 'citizen' of the prodigal, is to 'feed swine;' which to a Jew would be particularly odious (Lev. xi. 7). This is to point out to us that the more a man sins, the more horrible and loathsome to himself will his sin become: the sin being meant by the service described in the parable. But till the sinner, by the grace of God, repents, till he 'comes to himself' (ver. 17), he has no power to leave even the sin which he himself loathes.

'He would fain have filled' himself (ver. 16), that is, he wished, but could not: the 'husks' could not satisfy his appetite, not being human food. 'No man gave unto him,' that is, no man

gave him food that *would* satisfy him. This verse signifies to us, as was before noticed, that the sinner cannot be satisfied in his soul with any indulgence in worldly pleasures, which are not by their nature fit for it: they are the 'husks' of the parable.

'When he came to himself,' that is, to his right mind, and right view of his own condition: his better nature, or his own proper self, as St. Paul describes man to be—desiring to do what is right, which he knows by the light which God has given him, but which from his weakness and proneness to evil he is utterly unable to attain without God's help (Rom. vii.). So here, this help of God, this 'preventing grace,' *brings* the sinner to this right view, and *enables* him to 'arise' (ver. 18), to rise from his sin and shake it off: which of himself he could not do.

Ver. 18—20 mean the confession of entire unworthiness, and returning to God of the penitent sinner. In the parable, the son confesses that he has sinned not only against heaven, that is against God, but against his father. In

alive again; and was lost, and is found.

CHAPTER XVI.

1 AND he said also unto his disciples, There was a certain

the application of the parable these mean the same thing, as the father signifies God.

The father having compassion and running to meet his son 'when he was yet a great way off,' signifies the gracious lovingkindness of God towards the penitent, in receiving and cherishing him, and enabling him to improve his penitence, even in the first beginnings of repentance, and when he is still very far from a really renewed state of heart. That lovingkindness makes the penitent (ver. 21) only the more ready to confess his sin and humble himself.

The special gifts (ver. 22, 23) which the father gives to his repenting son, mean the great spiritual blessings of God's love and mercy, far more than he had dared to ask for, which the truly penitent sinner receives, for the sake of Christ, from the hand of God.

'Dead' (ver. 24), that is, as good as dead, from being so entirely lost. In the spiritual meaning of the parable, it signifies the lost state of the soul through sin, which is so often called a death.

The 'elder son' cannot be understood as meaning one who *truly*, according to what he says of himself, has 'served' God and 'kept His commandments.' It cannot mean such an one in the Christian sense; for one of the chief of those commandments is to love one another, to rejoice with one another, and to have no feelings of envy and jealousy; and such was clearly not the feeling of this elder son towards his brother. But neither, on the other hand, can it mean one who is wholly bad, or in a state of condemnation before God, as we see from the way in which the father treats him in the pa-

rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of

parable, which indicates the way in which God would deal with such a man. It rather means one who is something like the Pharisee in the parable of the Pharisee and the Publican (xviii. 11, where see note), who has not been an open sinner, and broken God's 'commandments,' but who has kept them in a cold and dry spirit, and so has been in a great degree wanting in the chiefest of all, love towards both God and man. Such persons as these, not being in a reprobate state, though imperfect, are still 'intreated' (ver. 28) by God to come in to the feast, which is the feast of God's love under the Gospel, so that they may come to a better mind.

The father says (ver. 31), 'All that I have is thine,' as sharing all that he had with his son. In the spiritual application this means that God's gifts are inexhaustible, and without measure; so that one receiving of them (as in ver. 22, 23) does in no way diminish what others have.

We must observe in this parable what true repentance is, from that of the prodigal. It must be accompanied with a deep sorrow and suffering (ver. 14-16), a change of mind (ver. 17), profound self-abasement and surrender to God's will, and a complete confession of sin (ver. 18, 19, 21).

CH. XVI. 1-9. The object of this parable is to set before us the example of a bad man, but one who was prudent in what he did with regard to his earthly well-doing; and the lesson of the parable is, that we should have the same sort and degree of prudence in order to gain heavenly ends, which he had in order to gain earthly ends.

The steward had the management of the rich man's 'goods;' and among

thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said

unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended

other things he had to sell the produce of his estate, such as oil, wheat, &c., to different people, who are here called the lord's 'debtors,' as owing to him the money which was the price of what they had thus bought.

The steward was 'accused' of having in some manner or other 'wasted' his master's 'goods,' and cheated him, on which account he is dismissed. But he was first to wind up his account ('give an account of' his 'stewardship'), for which purpose he has to collect the outstanding debts due to his master.

'They' (ver. 4) means the debtors, whose favour the steward meant to gain, and from whom he hoped to obtain a shelter in their houses after he was dismissed.

The 'bill' (ver. 6, 7) was the bill, or note, on which the debtors wrote an acknowledgment of how much wheat, oil, &c., they had bought from the rich man. The 'hundred measures' would, according to our customs, thus rather mean the *price* of so many measures; but in those early days debts would often be paid, as we say, *in kind*.

The steward alone knew how much these people owed to his lord: and therefore by giving them leave to alter their bill, in consequence of which they would pay much less than they really owed to him, he enabled them to de-

fraud his master, and therefore was himself guilty of fraud.

'The lord,' (ver. 8,) that is, the master of the 'unjust' (or dishonest) steward, found out the fraud which he had committed: and 'commended,' or praised, him for it. This does not mean that even the master in the parable, much less our Lord, thought that the man had *done rightly* in what he did: but that he praised or admired the *prudence* which he had shewn, (which is called 'doing wisely,') for the particular purpose which he had in view, namely, the obtaining a worldly livelihood. Prudence, foresight, and cleverness to choose good means to arrive at a given end, are in themselves good and useful qualities, and as such may be admired, while we look at them apart from the end at which they are aimed. If they are aimed at a good object, they are wholly good: if, as in this case, they are aimed at a bad object, they are still good in themselves, but spoiled by being so misused. Prudence, like any other power of the mind, is God's gift, and therefore must be good: but when misapplied, it is a good thing put to a bad use. So here it is said that the wicked steward was to be admired for having so much prudence: but he was to be blamed for the purpose to which he applied that prudence.

This is further shewn by the re-

the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make

mainder of this verse. For there 'the children of this world' mean bad people, like the unjust steward. The 'world' means the evil world, as before explained (see note on Matt. iv. 9): and the 'children' of it, as is similarly said elsewhere (Matt. xi. 19, &c.), means those who, like this steward, *belong* only to this world, care only about it and their comfort in it, and commit sin rather than give up that comfort. Our Lord says of them that they are 'wiser in their generation than the children of light:' that is to say, they are more prudent, use better means, are wiser, *in their way*, and in order to get the earthly things which *they* care for, than good people are in *their way*, and in order to get what they are in pursuit of, namely, heavenly rewards. They are good people, since they are called 'children of light,' which, as before, means those who follow and seek for the light, that is, the light of the Gospel (see notes on John i. 4, 5, 7). But good people are imperfectly good: and from the weakness and sinfulness of our nature, as is commonly observed, worldly people are generally much more alive, and active, and thoughtful, in their pursuit of wealth and other worldly objects, than those who profess to seek after heavenly things are in *their* pursuits.

Our Lord therefore teaches us (ver. 9), to imitate the *prudence* of the bad steward: to have the quality of prudence as he had, but to make a different use of it, and apply it to a good purpose as he had for a bad one. The thing which the steward had made use of to get what he wanted (a lodging and livelihood) was riches: not his own, but the property of the debtors, which he had power over by enabling them to

to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in

alter their bills as above explained. Riches are here called 'mammon,' (see note on Matt. vi. 24,) and 'the mammon of unrighteousness,' that is, the evil mammon. This seems to be because, as elsewhere explained (see note on Matt. iv. 9), riches and all earthly things are *of themselves*, if pursued and loved for their own sake, and unless sanctified by the grace of God, evil. 'Of the mammon,' means by, by the means of, the mammon: and the expression, 'Make to yourselves friends of the mammon of unrighteousness' means 'So use your earthly means, in themselves evil, as to turn them to good.' That is, do such works with them, use them to such good and righteous purposes (chiefly meaning doing good to others), as may be well-pleasing to God through Christ, and such that after a life so spent you may be 'received into the everlasting habitations' of heaven: which are signified by the 'houses' in the parable. In this way the good works which we may have done, and the 'testimony of a good conscience' to them, and the persons to whom we may have done good, may be looked upon as our 'friends,' at the Day of Judgment (see Matt. xxv. 21, 34—40, &c.). Not that any good works which we can do will *deserve* for us the rewards of heaven, which are given freely by God for the sake of Christ: but God requires of us faith in Christ, and we know that unless we have works we have not faith (James ii. 26).

'They may receive you,' therefore means, that it is with reference to such friends that ye shall be so received.

'When ye fail,' means, 'when ye die.'

10, 11. Our Lord continues to speak of the right use of riches, which are

much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also,

here called 'that which is least'; that is, things of very small value as compared with heavenly blessings, which are called 'much.' Having just warned them (ver. 9) to make a right use of riches, He goes on, saying as it were, 'For he who is faithful in little, is faithful in much;' that is, he who makes a right use of worldly things, is *fit* also to receive the heavenly things, as he will be *faithful* in them, (they being sometimes described as things in which some *work* may have to be done: see note on xix. 17); but 'he that is unjust in the least is unjust also in much;' that is, he who does not make that right use of worldly things is *not* fit to receive the heavenly things. So in the next verse, which means, 'If ye have not rightly used worldly riches, how can ye hope to have the true riches of heaven?'

12. Here 'another man' does not mean literally another *man*, but another, namely, God. 'That which is another's,' means, as in the former verse, all earthly gifts; it is meant that they are not ours; they all belong to God, and are given or lent to us on trust, and on trial. And 'that which is your own,' means the rewards of heaven. They also, no doubt,

who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another,

are of God, and from Him. But they are called 'our own,' because they will be given to those who receive them, to enjoy securely and for ever, and not in a state of probation. Compare also Matt. xiii. 12, and note.

'Who will commit?' and 'Who shall give?' signifies that God will *not* so commit or give.

13. Matt. vi. 24.

14. 'Derided,' laughed at Him, for speaking against riches, of which they were 'covetous.'

15. 'Justify yourselves,' that is, endeavour to appear just or good, before men, which was the character of the Pharisees (see Matt. xxiii. 5).

'That which is highly esteemed among men is abomination in the sight of God;' that is, it *often* is so; *many things* which are esteemed among men are nevertheless evil. *All things* are so which, though good in themselves, are *intended only* to be 'esteemed among men:' done with that object. See note on Matt. v. 14—16.

16. Matt. xi. 12, 13. 'Every man,' that is, every one who *did* embrace it.

17. Matt. v. 18.

18. 'Whosoever putteth away his

committeth adultery: and who-soever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

wife,' that is, as we are told in Matt. v. 32, 'saving for the cause of fornication,' or adultery.

19–31. This parable is a representation of the different portions, after this life, of a selfish and worldly rich man, and of a good poor man. We need not suppose it to mean what actually had happened: but like the other parables, it is a tale or story from which we are to learn spiritual truths. And especially with regard to what is described as taking place in the other world—the spirits of saints, as Abraham, conversing with those of the lost, as that of the rich man, their being visible to each other, their knowing what exists on earth, and their visiting the earth again,—it would not be safe to conclude from this parable that these things literally are so. That we do not know: the parable may only represent it as being so for the spiritual object which it intends, and as being what *would* take place were such intercourse, &c. possible.

The root or source of the sin of the rich man, which the parable is meant to rebuke, is unbelief: not looking to or caring for, or indeed believing in, the next world, but thinking only of this; and hence it is, that the parable is spoken by our Lord just after He had been setting forth, in the beginning of this chapter, the infinite importance of the next world, and of using this world only with a view to it. The particular way in which this unbelief of the rich man shewed itself, to which the

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and

parable refers, was his not caring for the poor: so that the story contains a solemn lesson against the selfishness of wealth, and on the duty of doing good to the poor.

We must observe that the rich man is not accused of any great sin; all that we learn of him is, that he lived in great luxury, and neglected the poor around him. For this is enough to shew that he was such a man as must, unless he repents before he dies (which this man did not), come to eternal destruction; as it shews that his *heart* was wrong. Had his heart been right, he could not wholly have neglected that or any other duty of which he could not be ignorant (see notes on Matt. v. 19).

'Sumptuously,' means, in a very expensive manner.

The beggar (ver. 22) had borne his poverty and suffering in the manner which leads to heaven; according to what our Lord said, 'Blessed are they that mourn' (Matt. v. 4, where see note).

After death it was not to heaven itself, or to hell, that the rich man and the poor were taken (ver. 22, 23): that would not be till the Day of Judgment; but to the places of departed souls waiting for judgment, which in the case of the righteous is a place of happiness, in the case of the wicked a place of suffering.

'Abraham's bosom,' namely, in that place of happiness; as he, being one of the great saints of God, has an eminent place there.

We are to remember that it was not

seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

wrong for the rich man (ver. 25) to 'receive his good things?' his fault was that he took them without restraint, without self-denial, was satisfied with them, and gave none of them to others: in short, fell into that danger which riches bring with them, as being in themselves evil (see notes on Matt. xix. 19. 21. 23).

The 26th verse signifies that the state of the dead cannot be altered: according as their life on earth has been, so will be their state hereafter.

'Testify' (ver. 28), that is, tell them, from his own knowledge and experience, of the future state which follows after death: so as to lead them to live that sort of life which would bring them to happiness and not to misery. For the five brethren were living, as the rich man himself had done, the life of unbelief and selfishness, which would lead them, as him, to the 'place of torment.'

'Moses and the prophets' means the books of the Law of Moses and the prophets: that is to say, the Old Testament, which was the whole Bible of the Jews.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

That book did not speak plainly to them of a future life; but it pointed out to them clearly their duty, which was enough for them: 'let them hear them,' and lead the life which was there commanded.

The rich man thinks (ver. 30, 31) that the Bible was *not* enough for them, but that to see one risen from the dead would make them repent, as being a still stronger proof of the wrath of God against sinners. But the reply of Abraham is to shew us that if the will of a man is corrupt and bent upon sin, as that of these five brethren was, no degree of proof addressed to his understanding will make him better: it is his heart and his will which must be turned, as it can only be by the grace of God. And we have a remarkable proof of the truth of this 31st verse, by what happened among the Jews at the time of Christ. The unbelieving Jews had the prophecies and the preaching of Christ to lead them to believe, and they did not; and then, when even He *did* raise the dead to life before them, and still more when He Himself rose from the

CHAPTER XVII.

1 THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye

dead, they continued to disbelieve: as it is here said that the five brethren of the rich man would do. The holy books were quite enough for their *understandings*; and no further mere proofs of that kind would have any effect upon them.

CH. XVII. 1, 2. Matt. xviii. 6, 7.

3. 'Rebuke,' in a gentle and reasonable way. See note on Matt. xviii. 15—17.

4. In Matt. xviii. 21, 22, (where see notes,) it is said that not only after seven, but after seventy times seven, we must forgive our brother. But it is there explained (see note) that these particular numbers are of no consequence, and that the meaning is that we must always be willing to forgive.

6. Matt. xvii. 20.

7—10. In these verses our Lord teaches us that it is as impossible for man to *deserve* any favour from God, as

had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye

of his own right, as it is for a servant to deserve particular thanks from his master for merely doing his duty to him. The servant is bound to do certain things for his master (ver. 7), and if he does any thing beyond that, he may be entitled to receive a special acknowledgment, such as is supposed in ver. 7, by his sitting down to meat before his master: as he is then doing a kindness or favour, and not merely doing his duty. But man's service to God has no bounds or limits of this kind: every single thing we speak, or do, is to be done in God's service and to His glory (see note on Matt. vi. 24). Even then if a man were to do so completely, which no man does, he should consider that he has only done what as God's creature and servant he was bound to do, and is therefore entitled to no special favour at God's hands. The mercies therefore of God are given to us of His free grace alone: and the object of these verses is both to make us avoid

shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it

came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was de-

pride on account of any services we may do, and to make us duly thankful for those mercies: for we do receive those gifts and mercies from God, both in this life and infinitely more in the next, out of all proportion to what we can do (see note on Matt. xx. 1—16).

‘I trow not’ (ver. 9), means, ‘I think not.’

‘Unprofitable’ (ver. 10) does not mean *bad*, but, as above explained, one who has done nothing *extra*, nothing but what he was strictly bound to do.

12. The leper ‘stood afar off,’ because such persons were not allowed to come near to others, on account of the infection (Lev. xiii. 46).

14. See note on Matt. viii. 4. ‘They were cleansed,’ miraculously, by the will of Christ. Our Lord often wrought His miracles in this way, by His mere will, in the absence of the person healed, and without any visible means (Matt. viii. 13, &c.).

The lepers no doubt understood that the command of our Lord to them, that they should go to the priests, implied a promise that they *should* be healed, though it did not take instant effect:

because they had no right to appear before the priests till they were healed. And their going immediately, in reliance on this promise, was a mark of faith (see note on Matt. ix. 22).

16—18. It is probable that it was only the ‘stranger,’ the Samaritan, who returned to give thanks, and not the Jewish lepers, from the same reason which led our Lord to attribute the good action in the parable of the Good Samaritan to one of that nation and not to one of the Jews, as is there explained (see note on x. 30—35), namely, the pride, and hardness of heart, and unthankfulness, which follow upon pride, to which the Jews were tempted as knowing themselves to be the chosen people of God, and therefore disposed to take all His mercies as things of course. To this the Samaritan leper was not so tempted: and our Lord notices it here, as a warning to the Jews against those sins, as well as an encouragement to the Samaritan to continue in a good course.

19. Matt. ix. 22.

20, 21. The ‘kingdom of God,’ the Gospel. The Pharisees and the Jews

manded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

generally, as we have seen (see note on Matt. ii. 2), expected that the Messiah, when He came, would establish a great earthly kingdom for the Jews, delivering them from the power of the Romans. The answer of our Lord, as some other sayings of His (John xviii. 36, &c.), is meant to point to the real nature of that kingdom, which was a spiritual or heavenly one in the hearts of men: 'within you.' This is the meaning of 'cometh not with observation:' that is, it is no *necessary part* of the Gospel that it should be attended with any thing outward in the way of shew, or change in the affairs of kingdoms and such earthly things. Great outward changes would indeed necessarily *follow* upon the spread of Christianity; but such changes are not *parts* of the religion of Christ itself. The religion was complete before the changes took place: as we see in the preaching both of our Lord and His Apostles, who commanded Christians not to attempt any outward changes, but to conform (unless any thing sinful were commanded) to the laws under which they found themselves (Matt. xxii. 21, &c.), which were those of *heathen* rulers: though afterwards, the rulers being converted, they themselves made those changes.

So also the Church, the spiritual kingdom, was not to be 'here' or 'there,' in any particular place; as it

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

was to be spread throughout the world.

22. Our Lord here refers to the times of persecution which were to follow after His removal from the disciples. In those days, He says, they will regret the time when He was with them and protected them, and 'desire' again 'to see one of His days,' but should not do so. He means to prepare them for those days, and accustom them to think about them.

It also seems that our Lord may have meant to warn them not only that the earthly presence of His first coming on earth was to be taken from them, but that His second coming was not to take place during those early days of persecution, as we know was often expected by the early Christians (see note on Matt. xxiv. 29).

23, 24. Matt. xxiv. 23, 26, 27.

25. We must remember, in the remainder of this chapter, that our Lord's second coming is sometimes spoken of to mean the destruction of Jerusalem, sometimes the Day of Judgment (see note on Matt. xxiv. 4). When, therefore, our Lord here says that He must *first* suffer many things, it shews that His 'day' (ver. 24) now means the fall of Jerusalem: as the death of Christ (being the end of His 'suffering many things') was to be shortly before that event.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and

whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Where-soever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

1 AND he spake a parable unto them *to this end*, that men ought always *to pray*, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

26—29. See note on Matt. xxiv. 37.

30. 'Even thus,' or sudden and unexpected. This verse may be understood both of the Day of Judgment and the fall of Jerusalem.

31. Matt. xxiv. 17, 18.

32. See Gen. xix. 26. Our Lord means that as Lot's wife ought to have fled for her life without turning back, so in that time of trial (referring here to the persecutions and troubles at the time of the taking of Jerusalem) they should escape without looking back or loitering.

33. Matt. x. 39. This saying of Christ has a particular sense here: as it is especially in times of trouble, like those immediately after His death, that men would be tempted to sacrifice their heavenly to their earthly life.

34—36. Matt. xxiv. 40, 41.

37. Matt. xxiv. 28.

CH. XVIII. 1. 'To this end,' that is, in order to teach this.

'Not to faint,' namely, in prayer: not to be dispirited and give it up.

3. 'Avenge me of,' means, 'do me right or justice against.'

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge

his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

4. It must be borne in mind that parables are not histories of events that actually happened: so that we need not suppose that any man would deliberately profess what this judge says. But innumerable people have acted, and do act on these grounds: they do not in truth fear God or regard man, though they may not acknowledge it to themselves.

6--8. The reasoning of our Lord is this that *if* an *unjust man*, from a *bad motive* (to escape annoyance only) did right to this widow, *much more* will the *just* God, who cannot act from bad motives, deliver ('avenge') Christians from their enemies. These enemies, whom we must understand as referred to in the parable though not mentioned, and who answer to the 'adversary,' as the persons who pray ('cry day and night') do to the widow, may be looked upon partly as outward enemies, or sufferings, partly as the spiritual enemy of the soul, that is, Satan. The deliverance which God here promises is not quite the same in the two cases. We know that outward troubles will never be wholly removed from any of us, or from the Church generally. But still God *delivers* His 'elect' (His chosen people) from them. He does so partly by softening and diminishing what He does not wholly remove: partly by frequent judgments and punishments on persecutors and oppressors: partly by the inward peace of soul which He gives to the righteous in answer to their prayers. It also refers (as we see from

ver. 8, where the 'avenging' seems connected with the second 'coming' of the 'Son of Man') to the coming of Christ to judgment, when complete justice will be done upon the wicked and on evil spirits (see note on Matt. viii. 29); and the 'elect,' those who have abode in God's favour unto the last, will be finally accepted and rewarded.

This is the deliverance promised from outward enemies. But in the case of Satan, the spiritual enemy, God promises complete deliverance even in this life, to those who rightly use their privileges and perform their duties as Christians, among which is constant prayer (ver. 7). The true Christian, we are told, does not sin (1 John iii. 9, &c.). We do not indeed suppose that there ever has been such a man, or that there will be any who will fully arrive at such a state; but that is because no Christian makes the best of the powers and privileges granted to him.

But here also the deliverance promised may partly refer to the last day, when the elect will be altogether set free from the weaknesses and corruptions by which they were beset on earth, and Satan will have no power over them left.

In both cases the condition which God here requires, is, that the elect, if they are such, shall 'cry day and night before Him,' that is, they are to pray constantly, and not to be discouraged if God 'bear long with them,' which means, delay in answering their prayers. The very object of the parable ('he would not for a while,' ver. 4), is to

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in a week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so

much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

shew that we are not to expect that our prayers shall be always answered *immediately*, nor suppose, if they do not appear to be granted, that therefore God will not grant them: God *will* grant the prayers of the righteous (when they ask for what is really good for them: see note on Matt. xxi. 22), 'speedily,' that is, as soon as is best for themselves, though He may 'bear long,' or delay. In many ways, such as trying our patience, our faith, and confirming us in the habit of prayer, it may be best for us that God should not at once grant what is prayed for.

When we understand ver. 8 of the Day of Judgment, 'speedily' may be taken as 'immediately,' in Matt. xxiv. 29, where see note.

Our Lord speaks this parable with reference to the troubles and persecutions of which He had been speaking; which were to occur after His Ascension, at the siege of Jerusalem, and also before His second coming to judgment: to encourage His followers to prayer, even in those trying times. 'Nevertheless,' He adds, 'when the Son of man cometh, shall He find faith on the earth?' which means, that notwithstanding that encouragement, those trials would be so severe, that the greater number would fall away, and 'faith' would be but *scantily* 'found on the earth' (see Matt. xxiv. 12, &c.). The putting it in the

form of a question, as Christ does, is the same as saying that He would *not* find faith abundant on the earth.

10. On the characters of the Pharisees and Publicans, see note on Matt. iii. 7; ix. 10.

11. It does not appear that this Pharisee *untruly* professed that he was free from the great sins which he mentions. He no doubt was so, and was of a like sort of character to those which we have seen before (see Matt. ix. 12, 13; xxiii. 23, 25, 26, and notes), free from gross sin, and precise, as the Pharisees generally were, in outward observances (ver. 12); but deficient in some essential Christian grace—in this instance humility, and love or charitableness, which it is the great object of the parable to teach us. Instead of thinking of, and confessing his sins as he ought to have done, he is full of pride about himself; and instead of feeling kindly and compassionate towards the poor Publican, who no doubt *had* been, or was, guilty of many sins, he feels nothing but contempt towards him.

13 The outward behaviour of the Publican was to mark humility. 'Afar off,' namely, from the altar or holiest parts of the temple.

14 'Justified,' means, forgiven, counted righteous in the sight of God. No man being in himself wholly righteous, those are *counted* so who are accepted

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Who-soever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said,

by God for Christ's sake. It is not said that the Publican ('this man') *was* so forgiven; but that he was so '*rather than the other*,' that is, he was in a better way towards it, as having humility in his *heart*, whereas the other was full of pride.

For the latter part of the verse, see

How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge

notes on xiv. 11, and Matt. xxiii. 12. Here of course it refers to what takes place in the sight of God.

16, 17. See notes on Matt. xviii. 3—5; Mark x. 15.

18—30. Matt. xix. 16—29. 'Ruler,' man of rank. 'Inherit,' obtain.

32. 'Gentiles,' see note on Matt. xx. 19.

him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the

people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

34. Mark ix. 32.

42. See note on Matt. ix. 22.

CH. XIX. 2, 7, 8. See note on Matt. ix. 10. On that passage it was observed that it probably was often not

true that the publicans were, as the Jews considered them, and as the people say in this verse, wicked and extortionate persons; and the instance of Zacchæus, as he describes himself in ver. 8, was brought to shew it. For

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, say-

Zacchæus seems to mean that such was his usual practice, as is said in that verse, which is the contrary to extortion or covetousness. 'False accusation' need not mean *wilfully* false. 'Accusation' means a charge which a publican, or tax-collector, might make against a man for payments or fines; and 'false' seems to mean erroneous, excessive.

9, 10. 'Unto him' means, referring to him, namely, Zacchæus, whose 'house' is meant.

The words, 'forsomuch as he also is a son of Abraham,' give a reason why our Lord honoured Zacchæus by coming to his house (bringing 'salvation' to it); because it was to the Jews, children of Abraham, that Christ says here and elsewhere that He was specially sent. And it is they who are referred to also in the next verse: see note on Matt. xv. 24.

11—27. This parable of the Pounds is nearly the same as that of the Talents (Matt. xxv. 14—30, where see notes).

But there are some differences between them.

The parable of the Talents was spoken only to the disciples, and referred to what they and all Christians were to do with the means of good which God gives. This parable of the Pounds, seems to have been spoken to the people generally; and, besides the object just mentioned, our Lord meant in it to shew His hearers that they were mistaken in supposing that His kingdom (that is, His glorious or triumphant kingdom, to be revealed at the Day of Judgment, which is here meant) should 'immediately appear.' He said this 'because he was nigh to Jerusalem,' and therefore soon about to suffer; whereas the people supposed that He would there make a triumphal entry, and take possession of a great earthly kingdom, according to the mistaken idea of the Jews (see note on Matt. ii. 2). Christ corrects this by shewing (ver. 12) that He was first to return to heaven, and not finally establish or

ing, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin :

21 For I feared thee, because thou art an austere man : thou takest up that thou layest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank,

take possession of His kingdom of glory till His 'return' at the Day of Judgment. The 'nobleman' signifies Christ, and the 'far country,' heaven.

Our Lord is often spoken of in the New Testament as 'receiving,' as the Son of man, His kingdom on earth (as here in ver. 12), that is, His spiritual kingdom, the Church, from God the Father, upon His Ascension, or 'return,' to heaven, as what He had gained by His toil and His sacrifice on earth (see Eph. i. 20, &c.). The fulness of power was thus given Him over His people, or 'citizens' (ver. 14), according to which, having been first a nobleman, He returns a King, and is able to give 'cities' (ver. 17. 19) to whom He would. These 'cities' mean the rewards of heaven (the 'many things' of the parable of the Talents, Matt. xxv. 21), which our Lord, as King and Judge, will give at the Day of Judgment. They may be called 'authority over cities,' as some

that at my coming I might have required mine own with usury ?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given ; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage

kind of work may be therein. See note on xvi. 10.

'Occupy' (ver. 13) means 'make use of,' or 'trade with,' as in the parable of the Talents.

The 'citizens' (ver. 14) mean the evil ones among mankind after Christ's Ascension, and chiefly the Jews, who 'hated' and rejected, first, Himself, and then His Apostles, and His doctrine, and would not submit to His 'reign.'

'Sent a message.' Of course we cannot understand this literally in applying the parable, as no message could be sent after our Lord, after He had left the earth, in the ordinary sense. It means all the open acts of defiance towards Christ, and refusal to accept His doctrine, which unbelievers did after His Ascension.

'When he was returned,' in the application, signifies at the Last Day. 'Having received,' and for the ap-

and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst

pointed time governed, the 'kingdom,' the Church on earth.

Ver. 25 is supposed to be spoken by the bystanders, who did not understand the reason why, as is said in the next verse, 'unto every one that hath shall be given.' See note on Matt. xiii. 12.

The destruction of the enemies spoken of in ver. 27, signifies the condemnation of the wicked at the Day of Judgment, 'before' Christ the Judge.

30. 'Colt,' namely, of an ass (Matt. xxi. 2).

31. 34, 35. See note on Matt. xxi. 3.

36. Matt. xxi. 8.

38. Matt. xxi. 9.

39. The Pharisees wished our Lord to 'rebuke,' or check, the praise which the disciples were giving to Him, be-

cause, as we read in St. Matthew (xxi. 15,) they were 'sore displeased' at it. Our Lord tells them (ver. 40), that on so great an occasion, when He made for the only time an entry into Jerusalem, which from the multitude that attended it, was triumphal, God would have wrought a miracle and made even the stones to cry out, if the people had been silent.

42. 'If thou,' or 'would that thou hadst known!' 'Thy day,' that is, thy season or opportunity, namely, when our Lord was among them, and they were called to hear His words and follow Him. 'The things which belong to thy peace,' mean the Gospel, which, if the Jews had received it, would have given them the true and everlasting

known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

1 AND it came to pass, *that* on

peace. 'They are hid,' namely, by their own wilful blindness to them: and the opportunity for them to perceive them was passing away from before them.

43. 'The days,' namely, at the siege and destruction of Jerusalem.

44. 'The time of thy visitation' means the same as 'thy day,' ver. 42.

one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent

'Visitation,' namely, when Christ visited them.

45, 46. Matt. xxi. 12, 13.

CH. XX. 2—8. See note on Matt. xxi. 25.

9—13. Matt. xxi. 33—44. In St. Matthew the hearers of our Lord are spoken of as not perceiving how the pa-

a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their

rable applied to themselves, inasmuch as they declare what punishment ought to be inflicted on the husbandmen, by whom they themselves were signified. Here (ver. 16) it would rather appear that those who said 'God forbid,' who may have been some only of the hearers, understood that Christ was speaking of them, and expressed a wish or prayer that the destruction which He pronounced might not fall upon them. Our Lord goes on (ver. 17) to shew that they *were* really meant, and that it

was according to what they deserved, and to what had been prophesied.

20. The 'spies' were to 'feign' or pretend to be 'just' or good men, in order to lead our Lord the more willingly to speak openly with them: the chief priests not considering that He knew all their thoughts and could not be deceived.

To 'take hold of His words,' means the same as 'entangle Him,' Matt. xxii. 15, where see note.

21—26. Matt. xxii. 16—22.

craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection, and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also:

and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

27. See notes on Matt. iii. 7; xxii. 24.

35. 'That world,' the world to come, or Heaven. The 'resurrection from the dead,' here does not mean simply rising again, inasmuch as all shall rise, bad and good: it means rising again to eternal happiness.

36. Speaking of men during this life, in the Bible all men in one sense are called God's children (Acts xvii. 29, &c.), and Christians are so in a special sense (1 John iii. 1, &c.). But they are so on trial: and they who die in

a state of reprobation will, as it were, have cast off their privilege and condition as sons of God, and at the Day of Judgment will not be reckoned such. *They* only, as is here said, will be *then* God's children who shall be 'accounted worthy to obtain that world.'

'The resurrection' means the same as in last verse: and the 'children' of it means those to whom it will belong or be given.

37, 38. Matt. xxii. 31, 32. 'All live unto him,' that is, all, whether they have

40 And after that they durst not ask him any *question at all*.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

1 AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say

finished their earthly life or not, are still 'living unto,' or in dependence on the power of, God, who made them immortal souls.

41—44. Matt. xxii. 42—45. See note on Mark xii. 35—37.

46. 'In long robes,' that is, with 'enlarged borders,' Matt. xxiii. 5, where see note.

unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall

47. Matt. xxiii. 14.

CH. XXI. 1—4. Mark xii. 41—44. 'Penury,' poverty.

5—7. Matt. xxiv. 1—3.

8—36. See note on Matt. xxiv. 4.

8. Matt. xxiv. 5. 'The time,' namely, of the second or final coming of Christ.

9—11. Matt. xxiv. 6, 7.

be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

12, 13. Mark xiii. 9. 'It shall turn to you for a testimony,' that is, what ye shall do will have the effect of being a testimony.

14—16. Matt. x. 19—21.

17. Matt. x. 22.

18. 'An hair shall not perish,' that is, not *then*. See note on Matt. x. 31.

19. This means 'keep your souls patient.'

20. See note on Matt. xxiv. 15.

21. Matt. xxiv. 16.

22. 'Vengeance,' God's punishment of the Jews for their wickedness. 'Written,' by the prophets.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

24. This verse foretels the fate of the Jewish nation, who were to be destroyed in war by the Romans and other 'Gentile' people, and their city Jerusalem 'trodden down,' or subdued, by them, 'until the times of the Gentiles be fulfilled;' that is, till the fulfilment or conclusion of the times during which the Gentiles alone, having become Christians, shall be in God's favour, and the Jews, as a nation or body, shall be restored as His people: namely, near the end of the world.

25, 26. Matt. xxiv. 29.

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

28. This verse may refer to the end of the world, when the saints shall be 'redeemed,' or saved, being gathered into heaven. In this verse it would be addressed, not to those who then heard our Lord, but to Christians of later ages, who were so often told to watch for the coming of Christ (Mark xiii. 37). It has accordingly always been held as prophesied, that some such fearful signs as these will precede the end of the world.

Or it may refer to the fall of Jerusalem, after which the Christians would be 'redeemed,' or delivered, from the persecution of the Jews.

31, 32. Matt. xxiv. 33, 34. 'The kingdom of God' here means the coming of Christ, in the sense in which it has been explained.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

34. The effect of the excessive use of all the wealth and good things of this life (called being 'overcharged with surfeiting,' &c.) is to turn the heart from God; and the use of them *is* excessive, unless it is such as was described in the note on Matt. xix. 21. And to men in that state the 'Day' of the Lord coming to judgment would come unawares, that is, they would be unprepared for it.

This verse is addressed to all Christians, as the day of the coming of Christ may to each man practically be understood to mean the day of his death (see note on Matt. xxiv. 42).

35. 'As a snare,' sudden and unexpected (Matt. xxiv. 42, &c.).

36. 'To escape all these things,' that is, to pass through all the things of which our Lord had been speaking, all

CHAPTER XXII.

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet

you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

the trials and persecutions which were foretold for Christians, without harm to their souls; without being led into sin by them: so as to be accepted or 'counted worthy' when 'standing before' the Judgment-seat of the 'Son of man.'

'the common people heard him gladly' (Mark xii. 37).

4—6. See note on Matt. xxvi. 15.

7. See note on Mark xiv. 12.

10—13. See note on Mark xiv. 13.

11. 'Goodman,' see note on Matt. xx. 1—16. 'The Master,' meaning our Lord.

15. 'With desire I have desired,' means 'I have earnestly desired.'

16. 18. These verses mean the same,

CH. XXII. 1. See note on Matt. xxvi. 2.
2. 'They feared' what the common 'people' might do: for, as we know,

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exer-

cise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath de-

and refer to the unspeakable heavenly intercourse of Christ and His saints in heaven. See note on Matt. xxvi. 29. The 'eating thereof' (ver. 16), namely, of the Passover, is not mentioned in the other Gospels. It seems to be a comparison of the heavenly intercourse just spoken of, in an especial sense, to the feast of the Passover, being one of God's chief ordinances, and so beyond any mere earthly feast.

'It be fulfilled' seems to mean in a general sense 'all things be fulfilled,' or come to an end; referring to the final gathering in of the saints into heaven after the Day of Judgment.

19, 20. Matt. xxvi. 26—28. 'This cup is the new testament in my blood' means the same as 'this' (cup) 'is my blood of the new testament' in the other Gospels.

22. 'Goeth' to death, 'as it was determined,' in the counsels of God.

25—27. Matt. xx. 25—28. 'Are called benefactors,' that is, the only benefit or duty which kings thought themselves bound to render to their subjects was the exercise of authority.

29. See note on xii. 32. Here the 'kingdom' may have a special reference to the mysterious *authority* promised to the Apostles (see next verse and note).

Christ, by the everlasting appointment of God the Father, is the Head of this kingdom, in which the Apostles have authority given them.

30. 'Eat and drink at my table,' means the same as what is said in ver. 16 and 18, where see notes.

For the end of the verse see note on Matt. xix. 28.

31. 'Hath desired,' or wished, to

sired *to have* you, that he may sift *you* as wheat :

32 But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

tempt or try 'you,' the Apostles : which is compared to the 'sifting' of wheat, by which the good part is separated from the bad. So temptation tries men, and it is seen whether they can stand it or not: the good do so, and the bad fall away. Satan did thus tempt the Apostles, especially when our Lord was taken to judgment : Matt. xxvi. 56.

32. 'That thy faith fail not,' as it is from want of faith that men yield to temptation.

'When thou art converted,' to repentance, after his 'faith' had 'failed' (see Matt. xxvi. 75, and note). But Peter and the other Apostles should not be understood as being fully converted till the descent upon them of the Holy Spirit on the day of Pentecost : after which, Peter, as the one of the most energy of character, would be able above the rest to 'strengthen his brethren.'

35. See Matt. x. 9, 10, and note.

36—38. Our Lord here signifies that whereas, when formerly He sent them to preach and work miracles, the hearts of men were favourably disposed (no doubt often by God's special grace : see

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors ; for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives ; and his disciples also followed him.

note on Matt. x. 9, 10) towards Him, so that they were maintained by others while unprovided themselves, and in His presence also they were safe against all enemies—now, after the time of His death, which was approaching, such unusual and miraculous support against the *ordinary* events of life was no longer to be expected, and they must provide for themselves like other men. The 'sword' was for lawful defence against persecution, which was to come upon them ; such defence being not forbidden to Christians (see note on Matt. v. 39—42). The disciples, as we see (ver. 49, 50), misunderstood our Lord to mean that they were to resist *then*, when the Jews came to take Him ; which He did not. He was speaking of the future times of persecution, after His Ascension, among the early Christians : but, as He did not see fit at this time to explain further to them, He only says to them when they tell Him that they 'had two swords,' that it was 'enough,' simply putting the matter by.

'Reckoned among the transgressors' (Isa. liii. 12), namely, when He was put to death among such.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and

drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

'The things concerning me,' that is, the *earthly* things concerning Him; His time on earth being near its close.

40. See note on ver. 31, and on Matt. vi. 13.

42. In St. Matthew it is said, 'if it be possible:' which is the same as here, 'If thou be willing,' as it was explained to mean, 'If it be possible according to the everlasting counsels of God.' See Matt. xxvi. 39, and note.

45. 'For sorrow,' that is, from the stupefying effects of it.

47. See Matt. xxvi. 47, 48.

49. 50. See note on ver. 36—38.

51. 'Suffer ye thus far' is addressed to the disciples, and means, Suffer what these men at present ('thus far') do, without resistance, as was explained before on ver. 36—38.

53. Matt. xxvi. 55. 'Your hour,' that is, the time when for a season they were to be allowed to prevail against Christ. 'The power of darkness,' that is, the *time* for the power of darkness was to be shewn. 'Darkness' means evil, as elsewhere: see note on John i. 5. The death of our Lord is often spoken of in Scripture as the triumph, for a moment, of the 'power' of evil against

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote him.

64 And when they had blind-

Him (Gen. iii. 15, &c.), as His Resurrection is called His victory over it (Col. ii. 15, &c.).

59. They knew he was a Galilæan by his speech (see Matt. xxvi. 73, and note).

62. See note on Matt. xxvi. 75.

64. Matt. xxvi. 68.

63. 'Ask you,' that is, ask any ques-

folded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

1 AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fel-*

tion which might lead to their being convinced; according to the way in which our Lord often reasoned (Matt. xxii. 20, &c.).

CH. XXIII. 2. 'Perverting,' leading astray, causing to do wrong. Part of the charge contained in this verse was

low perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

true, though not in the sense in which the Jews meant it; for our Lord had announced Himself as a king (see note on Matt. ii. 2). The Jews meant Pilate to understand, that our Lord had said He was an earthly king, which would have been setting Himself against Cæsar, the Roman emperor, who at that time was ruler over the Jews.

The other charge, that He had forbidden to give tribute to Cæsar, was directly contrary to the truth, as Christ had commanded to pay tribute (Matt. xxii. 21).

3. See note on Matt. xxvi. 25.

5. Jewry means the country of the Jews.

7. 'Jurisdiction' means government. Herod was allowed by the Romans to retain the title of king, being in fact governor of the province of Galilee under them.

9. See note on Matt. xxvi. 63.

11. See notes on vii. 25, and on Matt. xxvii. 28, 29.

12. 'Done unto him,' we should rather express, 'done *by* him.'

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barab-
bas :

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify *him*.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder

was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

16. 'Chastise,' namely, by scourging; see Matt. xxvii. 26, and note.

17. 'One,' one prisoner; 'of necessity,' that is, by custom (see Matt. xxvii. 15, and note).

22. 'Cause of death in him,' cause why He should deserve to die.

23. 'Instant,' means urgent, or pressing.

26. Matt. xxvii. 32.

29. 'The days are coming,' namely, the time of the destruction of Jerusalem by the Romans, some of the horrors of which are foreshewn by our Lord in Matt. xxiv. Some, both of the women to

whom our Lord was now speaking, and their children, would be living at that time, as it was about 40 years after His death.

See Matt. xxiv. 19, and note.

30. The people would wish that if it were possible the mountains might fall on them, to protect them from the worse sufferings and death which the enemy would inflict on them.

31. This is a proverbial expression. Here a 'green tree' means an innocent or good person, and 'a dry' one the opposite, a guilty or bad one. Our Lord means, therefore, that if He, who was

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

innocent, was thus dealt with by the Jews, they, being guilty, might expect worse, when their enemies prevailed over them.

32. 'Malefactors,' means criminals. They were thieves (Matt. xxvii. 38).

33. 'Calvary,' means the same as Golgotha, 'the place of a skull' (Matt. xxvii. 33).

34. Our Lord in these merciful words gave the greatest example of what He had Himself commanded, to pray for our enemies (Matt. v. 44); as it was afterwards exactly followed by the first martyr, St. Stephen (Acts vii. 60). It is certain, that some of the Jews who had a part in the awful crime of putting Christ to death, either knew, or ought to have known who He was, and therefore what they were doing in slaying Him; and for this crime, the punishment under which the Jews still lie was sent upon them. These words of our Lord need not be taken to mean *all* the

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

people; but we see from them, and also from Acts iii. 17; 1 Cor. ii. 8, that some of them did not know or consider what they did.

See note on Matt. xxvii. 35.

35. 'Derided,' mocked. See note on Matt. xxvii. 42.

36. See note on Matt. xxvii. 34.

38. Matt. xxvii. 37.

39—43. In St. Matthew and St. Mark's Gospels, it is said that the *thieves* reviled our Lord; which is here said only of one of them. It may be that they both *began* so, but that one of them afterwards repented, mentioned by St. Luke only.

The penitent thief first says to the other (ver. 40), that at such a fearful moment of 'condemnation,' that is, of suffering in consequence of being condemned, fear of God should have kept him from railing as he did at a fellow-sufferer, which was wrong for any one to do, but doubly wrong in him. He

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were

done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and

then (ver. 41) acknowledges his own sin, for which he says he was 'justly' punished; and, lastly (ver. 42), confesses Christ by calling Him Lord, and prays for mercy and acceptance from Him when He should come 'into His kingdom;' namely, at the Second Coming of our Lord (see note on xix. 11—27). This thief had no doubt heard of the preaching of Christ, in which He spake of that His Second Coming; and though he is not supposed to have been a believer before, he now professes faith in what he had thus learnt.

Our Lord accepts his repentance by the consoling words (ver. 43), '*This day shalt thou be with me in Paradise.*' Here we do not understand 'Paradise' to mean heaven; for we know, as we say in the Creed, that on that day, after the death of Christ, His soul was in hell, which there means the place of rest of the 'spirits and souls of the righteous' departed from this life. Paradise, therefore, must here mean that place also.

This instance of the penitent thief on the cross, is commonly held to shew

that repentance even at the last moment, or what is called a death-bed repentance, may be accepted by God. It cannot be questioned that *true, sincere* repentance of the heart (such as Christ's acceptance of it proves that of this malefactor to have been) will be accepted, then or at any other time; for the question is in what state of the heart a man dies. But see note on Matt. xx. 1—16, where it is shewn that no one can reckon on being able to have the *opportunity and power* for that true repentance on his death-bed, whenever that may be, or at any future time; so that this instance gives no kind of encouragement to putting off repentance.

44, 45. Matt. xxvii. 45. 51—54.

47. See note on Matt. xxvii. 45.

48. 'Smote their breasts,' as a mark of awe and amazement.

51. 'Waited,' or looked, for the establishment of 'the kingdom of God,' or the Church of Christ upon earth, which was to be fully done after the Ascension of our Lord. Joseph probably did not fully know what that kingdom was to be: but he waited patiently for it, hav-

wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER XXIV.

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

ing no doubt heard of some of our Lord's words concerning it.

54. See note on Matt. xxvii. 62.

56. See note on Mark xvi. 1.

CH. XXIV. 4. The 'two men in shining garments' were angels, whose appearance is related with slight differences in

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, the four Gospels (see Matt. xxviii. 2, 3; Mark xvi. 5; John xx. 12).

6. See Matt. xvi. 21, &c.

9. 'The eleven,' the eleven Apostles, Judas Iscariot no longer being reckoned among them.

10. 'James,' one of the two Apostles of that name.

while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

16. 'Holden,' that is, miraculously prevented from knowing Him.

19. These two disciples, who were probably not from among the Apostles, seem to have known Christ only as a great prophet, not as the Son of God.

21. 'Redeemed,' or saved, namely, from their earthly calamities and sufferings under the power of the Romans, which the Jews expected. See note on Matt. ii. 2.

25. Our Lord calls these disciples, not only 'fools,' that is, wanting in understanding, so as rightly to perceive that what He had suffered was accord-

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

ing to the prophecies, but '*slow of heart to believe*' those prophecies. Because it was in great measure want of *love*, of right *feeling* in their hearts, that had prevented the disciples from having a true belief in their Lord; and He calls this want of love, '*slowness*,' or dulness, deadness, '*of heart*.'

26. 'Ought not Christ to have suffered,' is not expressed as we should put it. It means, 'Was not Christ appointed, and therefore sure, to suffer these things?' 'And to enter,' namely, *after* suffering.

27. 'Moses,' that is, the books of

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how

he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

Moses. 'All the Scriptures,' namely, of the Old Testament, in which are to be found prophecies about our Lord.

30, 31. 'Were opened,' that is, by Divine grace, enabling them to know who He was. The blessing and breaking of bread was the action which He had often done before His disciples during His life (Matt. xiv. 19, &c.), which made it suitable for this occasion.

34. We do not read anywhere the particulars of this appearance of our Lord to Simon Peter; but it is referred to again in 1 Cor. xv. 5.

36. 'Stood,' that is, appeared suddenly before them, not having entered the room in any ordinary manner.

During the interval between His Resurrection and Ascension, our Lord seems generally to have appeared in this mysterious way, whereas before His death He usually moved among men like a common man: His body being now risen, and in some measure glorified.

37. 'A spirit,' or what we should call a ghost.

40. 'His hands and his feet,' in particular, as not only shewing that His was a real human body, though glorified, but that it was essentially the same body with which He had lived and died on the cross; as there was in them the marks of the wounds of the Crucifixion. See John xx. 25. 27.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

43. He 'did eat,' as an additional proof of the reality of His body.

44. 'These are the words,' that is, 'this is the fulfilment of the words.' 'All things must be fulfilled,' concerning His death and resurrection.

47. See note on Matt. xxvi. 26—28.

49. 'The promise,' or the thing promised. This, and 'power from on high,' or from heaven (from God the 'Father'), mean the same; namely,

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy :

53 And were continually in the temple, praising and blessing God. Amen.

the gift of the Holy Ghost, conveying to them 'power' to do their work as Apostles. This gift was now again promised, as our Lord had promised it before His death (John xvi. 7, &c.); and it was given to the Apostles on the Day of Pentecost, while 'tarrying at Jerusalem' (Acts ii.).

'I send,' I am about to send. 'Endued with,' filled with.

THE GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

1 IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by

him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

CH. I. 1. 'The Word' here signifies God the Son, our Lord and Saviour Jesus Christ. He may be named the 'Word,' or the Word of God, because it is in and through Christ that the Father has *spoken* to mankind, and made known His will and His promises.

This verse clearly sets forth the great truth that Christ was not only 'with God' (the Father) in heaven, but that He is God, very God of very God, the Second Person of the Holy Trinity, One God in Three Persons, Father, Son, and Holy Ghost: who became man for our sakes.

'In the beginning,' here, and in the next verse, signifies 'before all things,' or, 'from everlasting.'

3. 'All things,' of creation. It is believed that not only, as was said, it is in Christ that God the Father spoke to men, on all occasions recorded whether in the Old Testament or in the New Testament, but that it was God the Son who wrought in the creation of the world, as told in the first chapter of Genesis: and that wherever God is spoken of as dealing with man, in any

way, *immediately*, it is God the Son who is to be understood, *through* whom God the Father acts.

4. 'Life,' that is, true, spiritual, eternal life. Christ as God hath in Himself that life. And it was 'the light of men:' that is, Christ became man, and imparted to man of His own life, which thus became the fountain of 'light,' meaning heavenly light and salvation to the soul. For, as was said before, all God's gifts are given to men in and through Christ, and in virtue of His wonderful union to man whereby He took our nature upon Him and lived and died as man, and for man: and it is as joined to Him in a spiritual and inconceivable manner, He dwelling in us and we in Him, and so being partakers even of His very life and nature, that we alone receive that light (see 1 John v. 11; Gal. ii. 20; 2 Pet. i. 4, &c.).

5. 'Darkness' means the *natural* state of man's soul since the fall of his race in Adam, and unenlightened by the heavenly 'light' of God's Presence, before spoken of, which 'shineth' in it,

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

and guides it to salvation: which is a state of ignorance and sin, often in Scripture compared to darkness (Isa. ix. 2, &c.).

‘The darkness comprehended it not:’ that is, man’s soul in that natural state of darkness which has been described, could not ‘comprehend,’ receive or understand the heavenly light imparted by Christ. The soul in that state is not *capable* of good: and can only admit that light through the grace of God, offered to all, if they will rightly use it.

6. ‘John,’ namely, the Baptist, ‘sent from,’ or ‘by, God.’

7. ‘To bear witness of,’ that is, to announce beforehand to men the Light, meaning Christ: and so to prepare them for Him, that ‘through him,’ through the message which John delivered, ‘all men might’ be led to ‘believe in’ Christ.

9. This verse repeats what was said in ver. 4, that ‘every man’ receives the illumination or enlightening which may lead him to eternal life, by being joined to Christ the true Light: see note on that verse. ‘Every man’s’ soul being by nature dark (ver. 5), we believe that all men have light from God sufficient to lead them to salvation, if rightly used: and that light is in and through Christ. The light given to Christians is given by a special promise, and gift of the Holy Ghost. Of others we do not know so fully and clearly: but we may believe, as has just been said, that all men do receive light from heaven, by which they have whatever is good in them.

10. ‘He was in the world,’ namely,

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received

after He had become man. ‘The world was made by Him:’ see note on ver. 3.

‘The world knew him not:’ here ‘the world’ is used in its particular Scriptural sense, (see note on Matt. iv. 9,) of the world as it is by nature, unsanctified by the grace of God, that is, evil; and particularly of men in their natural state of darkness or sin, as explained above on ver. 5. So that it means the same as there, ‘the darkness comprehended it not.’

11. ‘His own,’ that is, men (among whom Christ came, a man among men,) who are God’s ‘own,’ belonging to Him, as His creatures. As was said (on ver. 9) the benefits of Christ’s coming were and are offered to all, though the measure thereof may be different: but some, as is here signified, receive Him, and others receive Him not. It is said here generally that ‘His own received him not:’ for He was ‘despised and rejected of *men*’ (Isa. liii. 3), and received only by His elect followers.

12. ‘Power,’ as was said on ver. 9, is given to those who accept the freely offered grace of God, to make a right use of the light imparted to the souls of men by Christ. These are called ‘as many as received Him,’ as He is that light (ver. 9): and they are said to become in this manner the ‘sons of God.’ All men are sometimes called in a more general sense God’s children (Acts xvii. 29, &c.): but in the more special sense, as here, it means those who are truly joined to God in Christ. He being the everlasting Son of God, they share in a mysterious manner that Sonship (Rom. viii. 16, 17, &c.).

him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as

‘Believe on his name,’ with a true faith in Him: ‘faith which *worketh*,’ or produces good works, ‘by love,’ as St. Paul calls it, (Gal. v. 6,) or faith ‘shewn by works,’ as St. James calls it (James ii. 18).

13. St. John has spoken through these verses of the new *life*, imparted to the soul of men by Christ: of their being thus sons of God’ (see ver. 4 and 12, and notes). The gift of life, and of becoming sons, is naturally compared to a birth: he therefore says that those who receive this new life are ‘born;’ and as it is a heavenly or spiritual life, he says they are born in a manner which man has nothing to do with: ‘not of blood,’ (not of a fleshly birth,) ‘nor of the will of the flesh, nor of the will of man, but of God.’

14. ‘The Word was made flesh,’ that is, God the Son became man. ‘The only begotten,’ that is, the only Son of God the Father: the only Son by His own proper nature, and from everlasting. When men are called Sons of God, it is in a different and far lower sense, as *adopted* by Him by His special and marvellous grace.

‘We,’ that is, those who were with Christ on earth.

This verse shews that Christ is Very Man, as ver. 1 shews that He is Very God.

15. ‘Of whom I spake:’ referring to words of John the Baptist not recorded in this Gospel: see Matt. iii. 11, &c. ‘Cometh after me,’ that is, cometh *to preach*, &c. after me: but He ‘is preferred before me,’ that is, is greater

of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by

than I, ‘for He was before me,’ namely, from everlasting in heaven.

16. ‘His fulness,’ that is, the full, perfect, eternal life which is in Christ, and *of* which, as imparted to us, (see ver. 4, and note,) ‘we all’ receive, that is, such a measure as is needful for us: see note on ver. 9. ‘Grace for grace,’ that is, grace more and more abundantly: graces from God as it were repeated one after another.

This and the two next verses are not the words of John the Baptist, but of the Evangelist.

17. This verse points to one great distinction between the old covenant of God with the Jews, and His new covenant with mankind through Christ. The Jews under that old covenant received ‘the law,’ namely, through Moses. They did indeed no doubt receive of God’s spiritual ‘grace;’ but, as has been said (note on ver. 9), we may believe that all men receive of it in their measure. In whatever measure the Jews did so, it was beside, over and above, their *covenanted* promises from God. There was no promise to them of power, by the aid of the Holy Spirit giving to them a new strength, to overcome their evil nature, and fully to keep the law that was commanded them. In the Christian covenant ‘grace and truth,’ the help of God by the Indwelling Spirit who sanctifies the soul, and the power really to accept and follow the truth of God, is given ‘by Jesus Christ’ through His coming into the world, and His sacrifice on the cross.

Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of

one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and

18 'No man hath seen God,' that is, as He is in Himself, as the Eternal Spirit. As such it is impossible for the bodily eye to see Him, and He can only be looked on by the eye of the soul, the eye of faith (Heb. xi. 27). He was only seen and known as He was 'veiled in flesh,' when He became man (ver. 14), in Jesus Christ, who thus 'declared,' or made Him known.

21. John the Baptist was foretold under the name of Elijah the prophet: see note on Matt. xi. 14. But the Jews not understanding this, asked him here if he was actually the man Elijah returned on earth, supposing him to be meant by the prophecy, and his answer signifies that he was not.

'That prophet.' It has been said (see note on Matt. xi. 3), that the Jews had an expectation, which they themselves did not fully understand, of some great person coming about this time, when

the Messiah came. 'That prophet' seems to signify the person so expected.

23. Matt. iii. 3.

25. The Jews asked this because baptizing was, before the coming of Christ as well as since, the sign or announcement of a religion or dispensation of God: and as the only *new* dispensation then looked for must have been then, as the Jews rightly supposed, that of the Messiah, or the unknown prophet from God, had such an one been sent, they did not understand how any other person could baptize; not knowing the peculiar mission of John the Baptist, whereby he was sent to *prepare* for the ministry of Christ.

26, 27. Matt. iii. 11. 'There standeth one among you,' our Lord being already on earth, and among the Jews, but not yet having begun to make Himself known.

29. Our Saviour is foretold (Isa. liii.

saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as

7, &c.) and described (Rev. v. 6, &c.) as a Lamb, or the Lamb of God. He is so because a lamb was the especial sacrifice commanded to the Jews, particularly at the sacrifice of the Passover, which was a type of the crucifixion (Exod. ii. &c.); and it was thus the type of Christ, sacrificed when slain on the cross, whereby He 'taketh away the sins of the world,' that is, taketh away the guilt of them, making Atonement for them, and enableth us to receive the forgiveness of God, Himself having taken upon Him their punishment.

31. 'I knew Him not,' namely, at first, and till revealed to him: see ver. 33.

'That he should be made manifest to the Jews,' namely, announced to them,

he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the

as John did to those whom he 'baptized with water.'

32. This refers to the baptism of our Lord: see Matt. iii. 16, 17, and notes.

33. 'He that sent me,' namely, God, who gave John the commission to baptize. He revealed Christ to him, as was said (see note on ver. 31, and on Matt. iii. 14).

'Baptizeth with the Holy Ghost:' see note on Matt. iii. 11.

39. 'For,' namely, on account of the lateness. See note on Matt. xxvii. 45.

41. See note on Matt. i. 21. 'Messias' is a Hebrew word; as is 'Rabbi,' (ver. 38), and 'Cephas,' (ver. 42).

42. It appears by this verse that the name Peter was given to Simon by

son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him,

Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1 AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine,

Christ Himself. See note on Matt. xvi. 13.

45. Nathanael is supposed to be the same as he who is elsewhere called Bartholomew: Matt. x. 3, &c. 'The son of Joseph,' as He was commonly supposed to be. Philip, not having yet fully learned who Christ was, speaks according to that common notion.

46. The common opinion among the Jews was, as Nathanael here indicates it, that the people of Galilee, where Nazareth was, were bad and contemptible. They thought so, no doubt, because they were chiefly Samaritans (see note on Luke ix. 53).

47. 'An Israelite indeed,' that is,

such a man as a Jew *ought* to be, being one of the chosen people of God.

48, 49. Nathanael at once confesses Christ, whose words appear to mean that he saw Him in a miraculous way, when He was out of natural sight; which the Apostle at once believes, and is so led to confess.

'King of Israel;' see note on Matt. ii. 2.

50. 'Greater things:' greater miracles.

51. This may refer to the coming of the Son of man to Judgment: but also to the occasions in the life of our Lord on earth, in which angels appeared to do Him honour (Matt. iv. 11, &c.).

CH. II. 3. The Virgin Mary probably

the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men

have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remem-

meant to suggest to Him that He should supply the want of water by a miracle, as He did.

4. Our Lord signifies by these words, that He Himself must judge when the proper season for the miracle was arrived; 'mine hour' meaning that season. 'Woman,' was not understood as at all a *disrespectful* address; but our Lord may have meant to convey a slight rebuke, in order to shew that it was not for any one whosoever to interfere with His actions, now that His ministry was begun.

6 'After the manner of,' that is for the purpose of 'the purification,' or

ceremonial washings 'of the Jews,' such as they were directed to use on various occasions by the law of Moses. 'Firkin,' a Syriac measure.

9. 'Made wine,' by a miracle, by the will of Christ.

10. 'When men have well drunk,' does not mean any improper excess, but that after men have drunk some wine they do not discern its peculiar qualities so exactly as at first.

14. Matt. xxi. 12.

17. 'Written,' in Ps. lxi. 9. 'Eaten me up,' signifies that it was a great and burning zeal, compared to fire, that eats

bered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed

up and consumes what it seizes; such as moved our Lord to cleanse the House of God as He did.

18. This appears to refer to what He had just done in driving forth the men from the Temple, which was an act of authority: so that it means 'what sign or proof shewest thou' (such as a miracle would be) 'that thou hast authority to do this?'

19—21. See note on Matt. xxvi. 61. The Jews misunderstood this, as if meant of the Temple in the usual sense; that is, the temple which they then had, or the second Jewish temple, built by Zerubbabel and the Jews after their return from the Babylonish captivity, and which it took 46 years to build.

22. 'The scripture,' namely, the prophecies of the Resurrection in the Old Testament (Ps. xvi. 9, 10, &c.). The Apostles, when enlightened, 'believed' and understood these.

24, 25. 'Did not commit himself to them,' that is, did not fully reveal Himself to them, speaking of the people

the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher

generally. To some, namely, the Apostles, He revealed Himself more fully; but those He Himself chose, without 'needing that any one should testify of man,' that is, shew Him what sort of men they were. For He 'knew all men,' even to their inmost thoughts ('what was in man').

It has been before noticed (see note on Matt. xix. 17), how our Lord did not fully reveal Himself to those who were unfitted to receive Him. And even the Apostles did not entirely know the great truths about Him, till enlightened by the Holy Spirit: see note on Mark ix. 32.

CUR. III. 2. Nicodemus seems to have been partly persuaded, by the 'miracles' which our Lord had done, that He was the Messiah. At all events, he had been influenced enough to make him perceive, that in some manner Christ had the power of 'God with Him,' and that He was a 'teacher come from God,' and therefore he wished to hear more

come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be

from Him. And so he 'came to Jesus.' But he was afraid to do it publicly by day, for some of the many reasons which caused that very few of the 'rulers of the Jews,' especially the proud Pharisees, became disciples of Christ; disappointment at finding that He was not to be a great earthly king, unwillingness to give up their own notions, and dislike to the doctrines of humility and self-denial which He announced. He was ashamed to confess Christ before men, when those among whom he lived held aloof. This was the wrong though natural feeling of Nicodemus; wherefore he came to Jesus secretly by night.

3. To be 'born again,' means to receive the new life, given to the soul that is joined to Christ, as was explained on i. 4. 13.

'He cannot see the kingdom of God,' he cannot go to heaven.

4. Nicodemus takes our Lord's words literally, as if He meant a second earthly birth, which of course he cannot understand.

5. In this verse our Lord further explains His words. To be 'born of the Spirit' means, as before, to receive the new life into the soul, through the power of the Holy Spirit, imparted to Christians for the sake of Christ. And our Lord adds, 'of water,' because, as

born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and

was said (see note on Matt. iii. 11), water, that is, Holy Baptism, is the proper channel through which God conveys that gift of the new life.

6. This verse is further to set forth the difference of the birth and the life of which Christ spoke, from the common fleshly life and birth which Nicodemus understood Him to mean. 'That which is born of the flesh is flesh,' that is, the mere natural body is but flesh; 'that which is born of the Spirit is spirit,' that is, the life of the soul is a spiritual life, imparted by the Holy Spirit, of whom it is said to be born (see note on i. 13).

8. Our Lord here signifies that we are not to expect to be able, and therefore not to 'marvel' if we are not able, to see, to discern, and understand fully, with our natural senses and faculties, the Holy Spirit and His operation on the soul of man; any more than we can perceive and trace the source from which the wind is blown, and the course which it follows in the air, because we cannot see the wind itself, but only perceive it partially, as by one sense, that of 'hearing.' So we can perceive in some measure the work of the Holy Ghost in the soul by the outward fruits which it produces in a holy life, but not more than this. We cannot tell in what manner exactly the Holy Spirit

said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly

influences the soul in which it dwells, nor for certain who they are who are so influenced, nor its full effect.

10. 'A master,' or teacher. 'Knowest not,' that is, art not able to receive or understand them thoroughly. Our Lord had been announcing to him that the great change which His coming was to work in man, was the renewing of the heart by the Holy Spirit; and He means that Nicodemus should have been in some measure prepared for such an announcement, by his knowledge even of the Jewish law and prophets, who had alluded to it; for instance, by such a passage as Ezek. xxxvi. 26.

11. 'We speak,' signifies 'I speak,' according to the usage of kings and persons in authority. 'That we do know and have seen,' that is, what our Lord knew from everlasting, with God the Father in heaven (see viii. 38), by His own all-knowing power as God.

'Ye,' addressed to those who reject the Gospel.

12. 'Earthly things' cannot be understood to mean things beginning and ending on earth, or referring only to this world, which it often does; but to the work of the Holy Spirit in the souls of men living *on earth*, and the new birth in Holy Baptism which is given *on earth*, of which our Lord had been telling Nicodemus. 'Heavenly things' means the still higher and entirely heavenly things, of which He had not told him, such as the nature of God Himself, His everlasting counsels in the atone-

things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

ment of Christ, heaven itself, &c. If Nicodemus had not been able to understand the former, still less would he the latter, which, as we know, none were yet able to understand aright, not even the Apostles, till enlightened by the Holy Spirit. See note on Mark ix. 32.

13. 'Hath ascended up to heaven,' appears to mean 'hath the full knowledge of heavenly things,' of which our Lord had just been speaking. It could not be said that Christ had as yet '*ascended up*' to heaven. He had *descended* from heaven to take on Him our flesh, and *was* to ascend thither again. But He had in Himself all knowledge of heavenly things; and He may have said this partly to declare this truth, and partly to lead men to come to Him for that communication of heavenly matters, which in some measure He would make to them.

The latter part of the verse is one of the passages which shew that Christ is truly both God and man, as it could not be true of Him if He was not so. He became the 'Son of man,' and 'came down' and dwelt on earth as man. But He was still God, God the Son, and as such was still necessarily, as from everlasting, 'in the bosom of the Father' (i. 18) in heaven.

14, 15. Our Lord here alludes to His Crucifixion (see Numb. xxi. 9). The 'serpent' then 'lifted up' was a type of Christ 'lifted up' on the Cross. The mortal disease of the body, of which the Jews were thus cured, was a type of the deadly sickness of the soul of which

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that

believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth

it is healed through the sacrifice of Christ, without which it would 'perish' everlastingly; and the looking of the Jews on the brazen serpent, which God ordained to be the means of their cure, was a type of the faith in Christ which is required of us that we may be justified and saved: 'that whosoever believeth in him should have eternal life.'

'Perish,' namely, everlastingly in hell.

16. 'Gave;' gave up to humiliation and death.

17. This refers to the first coming of Christ on the earth, when, as in some other places our Lord also signifies (viii. 15, &c.), His purpose was not to 'condemn' or 'judge' the world, that is, mankind. That He will do upon the wicked at the Day of Judgment, at His *second* coming. His first coming, as is said in the latter part of this verse, was to offer Himself a sacrifice for sin, whereby the 'world might be saved.' This was His *purpose*; the *effect* of His coming *was* the 'condemnation' of some, namely, those who reject Him and His Gospel. On this difference between the purpose and the effect of our Lord's coming see notes on Matt. x. 34; Luke ix. 56.

18. 'Is condemned already.' The *final* and hopeless condemnation of every one will not be passed till the Day of Judgment, or, in effect, at his own

death (see note on Matt. xxiv. 42). Till then there is always hope (see note on Matt. xii. 31, 32). Our Lord therefore means that an unbeliever, so far and so long as he is so, is in the same state of guilt and condemnation as he will be hereafter, though that state may be altered on his due repentance and amendment.

19. 'This is the condemnation,' that is, it is on this account. 'Light is come into the world,' see note on i. 4. 'Men,' that is, those men who would not receive the light offered to them. 'Darkness,' see note on i. 5.

The reason for men's rejection of the Gospel is here given; 'because their deeds were evil.' It is because men do not choose to give up their sin that they refuse to accept, or believe, the Gospel which commands them to do so.

20. The 'light' here is still the light of the Gospel. The verse shews clearly the ground of the comparison of that light, the light in the soul, which shews us what deeds are good, and what are evil, to the common light of day which shews to us common objects. 'Reproved,' that is, *proved*, made manifest.

21. 'He that doeth truth,' that is, he who is truly righteous in his acts. Such an one is one of those who do receive the Gospel; and he 'cometh to the light,' that is, he is not afraid that 'his deeds'

cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan,

to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

should be 'made manifest' according to that light of the Gospel, because they are 'wrought in God,' that is, done in the strength given by His grace, and according to His will.

22. 'Baptized,' that is, directed His disciples to baptize in His name (see iv. 2; also note on i. 25).

24 'Not yet,' as he afterwards was by Herod (Matt. xiv. 3).

25. 'Purifying' may refer to some question about the washings ordered to the Jews (see note on ii. 6). Or it may mean some question about the purifying or cleansing effect of Baptism, that of John and that of Jesus (see note on Matt. iii. 11).

27. 'A man can receive nothing,' that is, no power, especially such a power as is here spoken of, that of baptizing (see note on i. 25), unless 'from heaven,' or unless God gives it him. St. John means his disciples to learn from this, as he sets forth more fully in the verses which follow, that as he *had received* from God the commission to baptize and to preach, so he was now also, in obedience to God, to cease exer-

cising that power, and to give place wholly to Christ, for whom his ministry had been the preparation only. The commission which he had from heaven was soon to cease, though it had not yet entirely ceased.

29. The 'bridegroom' signifies Christ: the 'bride,' the Church, according to the mysterious figure often used in Scripture (see note on Matt. xxii. 2). The 'friend,' means John the Baptist, as the forerunner and introducer of Christ. Such a friend in a marriage might make some preparation for it, as the Baptist had for the coming of our Lord. When such preparations are finished, the 'friend' has nothing more to do but to 'stand' by and attend: and he 'rejoices' to see and 'hear' the bridegroom when he comes. So John means that his part was nearly done, and the joy that he had in doing it was 'fulfilled' then (wherefore he calls it '*this* my joy'), when Christ had come Himself: though he himself, the Baptist, was henceforward to take the lower place, as he says in the next verse.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son,

and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

1 WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

31. 'He that cometh from above,' or 'from heaven,' namely, Christ. 'He that is of the earth,' means in the first instance John the Baptist, and also any other man: as of all such it is true that *of themselves*, and except so far as inspired by God, they can only know and 'speak,' of earthly and human things. St. John in particular, and many other men, have *received* the special gift of speaking of greater than earthly things: but he says this in order to impress still further the truth to which he had referred in ver. 27, that he had no power except what was given him: whereas the Son of God had power in Himself.

32. See note on ver. 11. 'No man receiveth,' that is, men generally did not receive.

33. 'Hath set to his seal,' means, hath professed in an open and solemn way his belief, 'that God is true:' a figure taken from the ordinary affairs of men, in which men seal a written declaration or engagement when it is solemnly confirmed and witnessed as true.

John says that whosoever received the 'testimony,' the words of Christ, made thereby a solemn profession of his belief in the truth of God: as Christ

spoke the words, and *is* Himself the Word, of the Father (i. 1).

34. 'He whom God hath sent,' that is, Christ. 'For God giveth not the Spirit by measure unto him.' Christ as the Son of Man *received* the Holy Spirit from the Father (see note on v. 19); as was signified by the descent of the Holy Ghost upon Him at His Baptism (Matt. iii. 16). And the Spirit was then given Him, 'not by measure,' that is, not in any partial or imperfect degree, as to mankind, but fully. The *fulness* of the Holy Spirit dwelt in Christ.

35. See note on Matt. xxviii. 18.

36. 'He that believeth on the Son hath everlasting life:' that is, true faith in Christ is the way to ensure everlasting life. But it is not said '*will* have,' but '*hath* everlasting life:' as elsewhere (xvii. 3) it is said '*This is life eternal*, that they might know Thee.' It is, as it were, the earnest, or beginning, of everlasting life to the soul: it is the life of Christ imparted to the soul, as was set forth (see note on i. 4); which life is purified and perfected rather than changed after death, being begun here. 'Shall not see life,' that is, again, eternal life.

CH. IV. 1. See note on iii. 27.

2. See note on iii. 22.

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman

of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of

3. Our Lord left Judæa, that the Pharisees might not take Him, His 'time not being yet come' to be offered up (see note on Matt. ix. 30). The Pharisees would be moved to take Him from 'envy' (Matt. xxvii. 18), when they heard that He was baptizing and making disciples.

6. 'The sixth hour,' 12 o'clock (see note on Matt. xxvii. 45).

9. See notes on Luke ix. 52, 53.

10. Our Lord had asked the woman to give Him to drink in order to lead to the spiritual meaning of His words, which He gives in this verse. The 'living water' is that which Christ calls 'the gift of God'; that is, that which God gives to men through Christ, and which therefore at this time was within the reach of the woman of Samaria. If she had 'known' it, or known what it was, and who Christ was, and had 'asked' it of Him in faith, 'he would have given it' her. This 'living water' signifies by a figure that which sustains

the renewed life, the life of God in the soul, given to Christians, in that they are joined to Christ (see notes on i. 4. 13), which is called 'living,' that is, ever springing up and flowing in the soul (ver. 14), in which the Holy Spirit dwelleth. The comparison of the grace of God, as sustaining the life of the soul, to food or drink, is frequent (Is. xii. 3; lv. 1, 2, &c.).

11, 12. The woman understood our Lord to mean water in the ordinary sense; and supposed that He, when He spoke of 'living water,' meant some water better than what their forefather Jacob had given them in that well: in which case she means that He would have shewn greater power than Jacob. In ver. 11 she means that having nothing to draw with, He could not even have water from that well.

14. 'Drinketh of the water that I shall give him,' that is, is filled with the new life of which He spake (ver. 10). That new life, and that

the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five hus-

bands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we wor-

alone, can fully satisfy the soul, and give it inward peace; wherefore Christ says, that that soul 'shall never thirst:' in a spiritual sense, namely, shall want nothing more than that heavenly peace, compared to a perpetual fountain or well (see note on ver. 10).

15. The woman still understands Him to mean water literally, though here she imagines it to be water of an extraordinary kind, of which the effect would be perpetual.

16—18. Our Lord said these words to the woman both that she might perceive His miraculous powers, by His knowing (though a stranger to her, if He was considered merely a man) what her course of life was: and so might be led on to enquire further the meaning of the words He had spoken, and become His disciple; and also to reprove her for her vicious life.

19. 'A prophet,' here is used in the same way as 'prophecy' in Matt. xxvi. 68, where see note.

20. The woman wishes to argue with our Lord about one of the disputes between the Jews and the Samaritans. 'In this mountain,' namely, Mount Gerizim. The Samaritans believed that Abraham had built an altar there, and

that it was allowable to them, while professing to observe the Jewish customs, to worship God there at the great festivals, instead of going to Jerusalem on those occasions, as was commanded in the Law of Moses. This was one of the corruptions of the Samaritans, arising from their being only a mixed race of Jews and Gentiles, who had thus lost the true knowledge of the Law.

21. Our Lord here signifies that when His Church was established, which was then near at hand ('the hour cometh'), the worship of God would no longer be confined either to Jerusalem or to any other place, but was to be offered up in all places throughout the world: so that 'neither in this mountain, nor yet at Jerusalem,' does not mean that these places, or any others, were to be places in which God was not to be worshipped, but that He was not *only*, or especially, to be there worshipped. This is the difference between the Jewish Church and the Christian, which is therefore called Catholic, meaning universal, all over the world (see note on Matt. xxviii. 19).

22. The Samaritans, from their corruptions as before explained, had not retained accurate knowledge of the true

ship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

God, whom yet they professed to worship: which our Lord calls 'worshipping they know not what.' 'We,' that is, the Jews, to whom our Lord belonged according to the flesh. They still could worship God rightly, and according to true understanding and knowledge ('we know what we worship'), inasmuch as they had His oracles or revelation in the Old Testament, which up to the time of our Lord's coming was His only revelation, and was still of course true, though it needed to be perfected by the Gospel. 'Salvation is of the Jews:' as they were God's people, and the Messiah, through whom comes salvation to all, was to be born 'of' them, being a Jew in the flesh.

23. 'The hour,' means as before the time of the establishment of Christianity. This was not yet *fully* come, as the Christian Church was established by our Lord's Apostles after His ascension, rather than by Himself: but it was so near at hand, that our Lord speaks of it as actually come ('and now is,' or '*yea* now is'). Our Lord signifies that in that new Dispensation of the Gospel there would be a great difference from the worship of God under the old law, which would *then* be no longer the 'true,' the fully true and appointed worship of God. The 'true worshippers' were to have this distinction, that they were to worship '*in spirit*,' and then only could they worship '*in truth*.' Because the Jewish Church and worship were in themselves *outward* ordinances, and conveyed no *promise* of *inward* blessings, though of course obe-

25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou?

dience to them or to any command of God would be blessed: whereas the special gift of the Christian Church is the Indwelling of the Holy Ghost, in the Church and the worship of the Church as well as in its separate members. And so while the Law of Moses commanded the obedience of certain outward acts, sacrifices, &c., the only worship which fulfils the commands of the Gospel is that in which, besides the outward ordinances, there is the inward offering of the heart and soul, according to the grace conferred upon them. And the next verse (24) is to shew that this spiritual worship, the worship of the spirit and heart, is the only one which can be acceptable to God, as it is the only one which partakes of His character: He being Himself 'a Spirit,' even the Everlasting and Almighty Spirit.

25. The Samaritans, as well as the Jews, had an expectation of the coming of the Messiah, from having heard something, in the country where they lived, of the Jewish prophecies and traditions. But, even more than the Jews, they had but a doubtful idea who or what He would be; though from this verse it seems they expected that He would give them heavenly knowledge ('he will tell us all things,' that is, all good and heavenly things). The woman, therefore, rightly supposed that our Lord, when speaking of true spiritual worship, spoke of the times of the Messiah.

27. 'Marvelled,' because she was a Samaritan. But they revered our

or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

Lord too much to ask Him why He did so.

29. This is a natural sort of exaggeration, such as persons will fall into when much surprised and impressed with any thing. Our Lord had not told the woman literally 'all things' she had ever done, but having told her (ver. 18) one main thing about herself which He could not know but in a miraculous manner, she is as much struck by that as if He *had* told her all things, and feels that He *knew* all things about her, and, if He would, *could* have told them to her.

32. This 'meat,' or food, means here and in ver. 34 the spiritual food of the soul. See note on Matt. iv. 4.

33. The disciples (being yet unenlightened by the Holy Ghost) understood Him to mean common food.

35. 'White,' that is, ripe. This harvest, which our Lord says was already ready, means the people in the land who were just about to hear, and (if they would) be converted to the Gospel; compared to the gathering of the harvest, as in Matt. ix. 37, where see note. Our Lord puts it in a sort of parable or

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour:

figure, that though the *natural* harvest was still four months off, the spiritual harvest was near.

36. Our Lord here alludes to the work of preaching and gathering converts into His kingdom, which he was about to send His Apostles to do: 'he that reapeth,' signifying the Apostles, according to the figure in the preceding verse, and the 'fruit' the converts, so 'gathered unto life eternal.' If the 'reapers' did their work faithfully they would receive their 'wages,' or reward, from the goodness of God: namely, the same 'life eternal' (see Matt. xx. 1—16). 'He that soweth,' appears to mean our Lord Himself, who first 'sowed,' or preached, the word of God, thereby preparing the people to be fully joined to His Church ('reaped' in), when it was regularly founded by His Apostles after His Ascension.

Our Lord graciously 'rejoices' when believers are added to the Church. See Isa. liii. 11.

37, 38. These verses further set forth what was said before (ver. 36). The people, such of them as were well disposed, were prepared to receive the

other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that

Gospel without difficulty, when preached by the Apostles; prepared not so much by their labour, as that of 'other men,' which may mean Moses, the Prophets, John the Baptist, &c., all of whom had prepared the way for the Gospel. But it chiefly means, as was shewn in the former verses, the labour of our Lord Himself, included in the general words 'other men' ('the travail of His soul, Isa. liii. 11); and the exertion of the blessed influence of His Spirit in turning men's hearts, as in ver. 37, 'one soweth' must mean the same as 'he that soweth,' in ver. 36. But this description of the Apostles' preaching applies properly only to the earliest times, and indeed to the time when Christ Himself was on earth with them, and supporting them by His special aid, ('other men

laboured,') while they were still weak, and not strengthened by the Holy Ghost; such preaching, for instance, as that of the seventy (Luke x. 17). Afterwards *their* 'labour' and trials began.

42. 'We know,' namely, from His own word and miracles.

44. See Matt. xiii. 57, and note. This is said here to signify that our Lord went to other parts of Galilee before He went to 'His own country,' Nazareth, where He knew He would not be honoured.

45. 'The feast' of the Passover: see ii. 23. 'They also went,' that is, such of them as were obedient to the Law of Moses.

48—50. The miracles ('signs and wonders') which our Lord did, were intended to be among the chief proofs of

Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V.

1 AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multi-

His being from God, and so to turn the minds of the people to listen to His teaching. Our Lord therefore does not mean generally that it was unreasonable in people to expect miracles from Him in proof of who He was: but He appears to mean partly that several of them cared for the miracles rather from curiosity, and that *their* belief was not a true belief; and partly that they required *themselves* to see the miracles, whereas they ought to have been ready to believe upon the authority of others, to whom the signs had been shewn. This is the case necessarily with all believers since the time of Christ, and with all, except the comparatively few who were with Him on earth; who must

tude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

all believe, not on the evidence of their senses, but from faith in what has been recorded by others under the guidance of the Spirit.

Our Lord also appears to have said what He did in ver. 48, partly to try the faith of this nobleman, whether it were of that imperfect kind which needed the evidence of sight to confirm it; and He accepts his repeating his request as a sufficient witness of the soundness of His faith (compare Matt. xv. 28; Luke xviii. 1—8), and grants his desire.

CH. V. 2. 'Porches' in the enclosure round the pool.

4. 'Was made whole,' by a miracle.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made

whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and

10. See note on Matt. xii. 2.

11. This was a sufficient answer, even if it had been wrong in itself for him to carry his bed, as our Lord had power to dispense with the observance of such a law as that of the sabbath (see notes on Matt. xii. 6. 8). His command would, therefore, have justified the man in doing as he did.

13. 'Jesus had conveyed himself away,' in order, perhaps, in some degree to conceal His miracle from those who were not fit to profit by it. See note on Matt. ix. 30.

14. See note on Luke xiii. 2. 5. According to what was said in that note, we may observe on this verse, that the infirmity of this man who was healed, was perhaps sent to him (as suffering certainly is sometimes) from God, as a punishment for his sins. For so our Lord tells him, that if He sins *again* (alluding to his past sins) he will run the risk of being punished again, and that more severely: 'lest a worse thing come unto thee.' We must not, however, speak too confidently of this, as it may be that this infirmity was not sent to the man on account of particular sins, and as a direct punishment

for them; but, according to what was said in the note on St. Luke, only as a mark and sign *to him* of the general sinfulness of man (in which, of course, his own was included), which *is*, without any doubt, the source of all human disease and suffering. For thus it would still be true that any suffering would be meant as a warning to a man, and so to this man, to avoid sin for the future, which, as was said, is the right way for all men to look upon such visitations.

17. 'Answered.' The Jews do not appear to have spoken; but it means that our Lord spoke to them according to what He knew to be in their thoughts.

Our Lord by this verse shewed, as the Jews rightly understood Him, that He was 'equal with God': God the Son, one with God the Father. It signifies 'I work *even as* my Father worketh: equally with Him,' and the same works, as of course it must be (see ver. 19 and note). And it follows that He could work on the sabbath, because Lord of it, even as His Father was.

18. 'Making himself equal,' that is, by the way in which he spoke of Himself and His Father.

19. Here our Lord further sets forth

said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

His being one with the Father, in will and in actions, as well as in nature and in substance, though distinct in person: so that it is *impossible* ('the Son *can* do nothing') that the Father and the Son should act differently, or contrary the one to the other. But when our Lord says, 'The Son can of *Himself* do nothing,' we must probably understand Him as speaking of Himself not as He is from everlasting, God the Son, but as the Son of God made man, and according to the humiliation of that human nature: see notes on Matt. xx. 23; xxviii. 18.

20. This is still said in the same sense. Christ as God knew all things: but as the Son of Man, they were shewn to Him by the Father through the Holy Spirit given to Him.

'Greater works:' the yet greater miracles that were to follow: both in the common sense of miracles, such as the raising of Lazarus, &c., and the *spiritual* wonders of the Gospel in the conversion and salvation of sinners.

21. 'Quickeneth,' maketh alive. 'The Son quickeneth,' may be understood as the last verse was, both to mean the raising of the dead by Christ, and also His raising those who were dead in sin,

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life

by His grace, to the life of righteousness, according to the figure often used (Eph. ii. 1, &c.).

22. It has been said before (see note on i. 3) that we understand, wherever the immediate dealings of God with man are spoken of in Scripture, that it is God the Son who so worketh or will work; God the Father *in Him*. So here it is said of God's judgments: with, probably, an especial reference to the Judgment of the Last Day, when, as we read, Christ will come to judge the world in His human form (Acts i. 11, &c.).

23. 'Honoureth not,' that is, cannot really honour 'the Father.'

24. See note on iii. 36.

'Death' and 'life,' namely, of the soul; the state of nature, that is, sinfulness, and the state of salvation (see i. 4. 13, and notes).

25. This verse may be understood of the Day of Judgment, which is often spoken of in the New Testament as being *very near* (see note on Matt. xxiv. 29). 'The hour *now is*,' that is, is close at hand. The dead are described as being called to the resurrection by 'the voice of the Son of God;' and they 'shall live,' that is, live again.

in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

But it may also be understood, as ver. 21, to mean the raising of the dead in sin unto spiritual life, by the power of the Gospel preached by the 'Son of God,' and His Apostles (what they preached being still considered as *His* 'voice').

26. Here the eternal life, which is in God (see note on i. 4), is spoken of as *given* by the Father to the Son (see note on Matt. xxviii. 18).

27. See note on ver. 22. 'Because He is the Son of man.' We may in some degree perceive that in the mysterious counsels of God, there is a particular fitness in Christ as *the Son of man*, 'judging' those whom He graciously calls His 'brethren' (Heb. ii. 17, &c.); for having been 'in all points tempted like as we are, only without sin' (Heb. iv. 15), He will both most justly and most mercifully judge those of whose infirmities He vouchsafed to partake.

28. 'Marvel not at this,' namely, this announcement of the Day of Judgment, which He then describes to them more clearly.

30. 'Of mine own self:' see note on ver. 19. 'As I hear,' namely, from the Father; meaning that He *received* the gift of judging from Him (see note on Matt. xxviii. 18). 'My judgment is just, because I seek not mine own will, but the will of the Father.' Christ had a human will as well as a Divine

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony

will (see note on Matt. xx. 23). But the human will in Him was conformed, and bent itself exactly to the Divine will, which was the same as the will of the Father. He therefore says, that in His 'judgment,' as in all things, He 'sought' not what His human will, if it could have acted *apart* from that will of God, might have led to, but that He followed the will of God, which cannot but be just.

31. It is a common rule, that a man's own witness about himself, unless supported by others, when it can be, is not sufficient. Accordingly, our Lord, who was pleased that He and His Gospel should be judged of by the ordinary laws of the reason which God gives to men, says here, that He should not have required His words to be believed, unless they were in agreement with, and so confirmed by, what had been foretold of Him, and especially by John the Baptist, whom He is about to mention. This verse thus means, 'If *I alone* bear witness, it is not true,' or is not enough to shew that it is true. See also note on viii. 14.

32. 'Another,' John the Baptist. 'Beareth,' or did bear witness.

33. 'Ye sent,' namely, those Jews who went to the wilderness to hear John the Baptist (Matt. iii. 5).

34. Our Lord here means that He

from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne

witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye

did not need for *Himself* to receive testimony from any man (nor even from God the Father: xi. 42); but the witness of others to Him was inspired in order to lead men to believe in Him, and be 'saved.' He *therefore* reminds them of the witness of John: 'These things I say, that ye might be saved.'

35. 'He,' John the Baptist, who is likened to a burning light, or an example, as the Apostles were enjoined to be (Matt. v. 14, where see note), and especially as he was a light to lead men to Christ.

At first the Jews went out and 'rejoiced' in the 'light' of the ministry of John; but only 'for a season,' till he began to reprove their faults.

36 'The works:' all the works of Christ, but especially the miracles, proved, even more than John the Baptist did, that He was sent from God, and therefore to be heard and believed by all men.

37. 'The Father hath borne witness of me,' refers chiefly to the baptism of our Lord (see Matt. iii. 16, 17, and note). The voice of the Father from heaven witnessed to Christ, also, on other occasions (Matt. xvii. 5; John xii. 29), but they were after this.

In the latter part of the verse our Lord signifies, that it is only *in Him*

that the Father can be seen (see i. 18, and note, and xiv. 9, and note). And though His voice could be 'heard,' in some sense, by the people, yet we see that those who were such as our Lord was now addressing, that is, the unconverted multitude, could not *understand* it, or know what it was, which 'hearing' here means (see xii. 29, and Acts xxii. 9, compared with Acts ix. 7). It could only be understood by God's special revelation.

38. 'Ye have not his word abiding in you,' that is, they did not rightly receive, take into their hearts and minds, the word of God which had been given to them, the Jews, in the Old Testament. For if they had, they would have 'believed' Christ, whom God had 'sent,' inasmuch as those Scriptures spoke of Him.

39. 'Ye think' rightly 'that ye have,' revealed 'in them,' the way of 'eternal life,' and they would in them find that He was foretold, 'testified' of, as 'the way, the truth, and the life' (xiv. 6).

40. 'Life,' eternal life.

41. It is *impossible* that men should really give 'honour' to Christ, as He could not *need* it from them (see note on ver. 34).

42. It was the want of 'love,' of

have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his

writings, how shall ye believe my words?

CHAPTER VI.

1 AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great com-

loving obedience to God, according to their knowledge, that prevented the people from hearing and believing Christ: as it is said, 'If any man will *do* the will of God, *he* shall know of the doctrine, whether it be of God' (vii. 17, where see note). Our Lord therefore means, that if they had had that love, they *would* have received Him.

43. 'In my Father's name,' that is, with authority from Him: see note on Matt. xxviii. 18. 'Him ye will receive:' that is, they were willing to listen to any mere human teacher, who came to them on his own authority only, 'in his own name:' as such a teacher was like themselves, and did not preach doctrines displeasing to their pride and self-indulgence, as was the Gospel.

44. Here we may learn, as in other places (James ii. 17, &c.), that true faith *is not*, cannot be, unless accompanied by a sincere attempt to obey. Such persons as our Lord here mentions are worldly persons, who seek and care only for honour from men ('one of another,') and care not for the honour which God gives to those who are well-

pleasing to Him. These are, of course, evil men, without the spiritual mind: and Christ says of such, that they *cannot* believe, or have true faith: their faith would be a mere pretence.

45—47. 'Do not think that I will accuse you to the Father,' rather means, 'that I *need* accuse you,' as they were enough condemned by their own unbelief in Moses. They thought that it was enough for them to obey Moses, and so 'trusted' in him. Our Lord signifies that this was *not* enough now that He was come to '*fulfil* the law' (see Matt. v. 17, and note), and that even if they looked at nothing beyond the law of Moses, they ought to have received and trusted in Him, as Moses had 'written of Him' (Deut. xviii. 15, &c.). But those parts of the writings of Moses they did not choose to receive rightly. And not believing those writings (ver. 47) they could not believe the words of Christ, of whom Moses wrote. It was in truth the same faults, pride and self-will, that prevented them in both cases. They were enough to prevent their receiving any *words* however convincing; as it is said that they were enough to prevent

pany come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

men from believing, even when the greatest miracles were wrought (see Luke xvi. 31, and note).

CH. VI. 6. 'To prove him,' that is, to try whether the Apostle had faith enough to trust in our Lord that He could supply the want of bread as it might seem good to Him: which he ought to have shewn in his answer.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

7. Instead of doing so, Philip shews in his reply at least a doubt whether our Lord *could* supply the need: for he means that he does not see how bread enough could be found. 'Pennyworth:' see note on Matt. xviii. 24.

11, 12. See notes on Matt. xiv. 19, 20.

14. See note on i. 21.

15. 'To make Him a king,' that is, a great earthly king, which, as we know,

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore

saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him,

the Jews thought the Messiah would and ought to be: whereas our Lord came to establish a spiritual kingdom. See note on Matt. ii. 2. Our Lord therefore took Himself from them, that their object might not be accomplished.

21. 'Immediately,' namely, by a miracle wrought by Christ.

22—24. The people seem to have perceived that as there was only one boat, and yet Jesus, who had not gone in that boat, was not on the shore still, He probably had gone in some miraculous manner: and they concluded that He had followed His disciples, who, as they supposed, had gone over to Capernaum.

26. 'Not because ye saw the miracles,' that is, not from having seen and *rightly considered* the miracles, so as to be led to believe in Him; 'but because ye did eat,' that is, merely in order to be fed again, as they had been before.

27. 'Labour *not* for the meat which perisheth,' that is, *much rather* labour for the other: see note on Matt. ix. 13. 'Labour' also might be here understood

to labour with an over-anxiety, as if such meat was of real *lasting* importance: in which sense it would be exactly true that we are *not at all* to labour for the 'meat which perisheth.' See note on Matt. vi. 25.

Our Lord pursues what He said in the previous verse, and endeavours to turn the people from this anxiety for their bodily needs to care for their souls. 'The meat which endureth unto everlasting life,' that is, the meat which will *last them*, support them, till they reach that everlasting life. This is the 'spiritual' meat or food, which sustains the soul, or the grace of God: sometimes called water or drink. See notes on Matt. iv. 4; John iv. 10.

'Sealed,' that is, solemnly marked and confirmed as His Son, and therefore as the fountain of everlasting life; as at His baptism: Matt. iii. 16, 17, &c.

28. 'Work the works of God' means, work such works as God would have them to do, so as to be well-pleasing to Him, and obtain that everlasting life of

What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna

which Christ had spoken to them in the verse preceding. Their question thus means the same as asking Christ *how* they were to obey Him, when He told them to 'labour for the meat which endureth unto everlasting life.'

29. 'This is the work of God,' that is, this is what God would have you do: to *believe* on Christ; belief meaning a true faith.

30. 'What sign,' or miracle? as a proof that they *ought* to believe in Him. This *was* the object of the miracles, to lead the people to believe; but they ought to have considered that He *had* just wrought such a sign in the miracle of the loaves. Perhaps the people who said this had not seen that sign; or they may have required some more public and conspicuous sign, such as the sending manna, to which they refer in the next verse.

31. They mean that such a miracle as sending manna *would* convince them (which however it probably would not have done: see note on Luke xvi. 31). They also refer to this miracle of the manna, because they seem still to be thinking that our Lord meant food for the body, though they perceived that He did not mean common food, but food which would produce wonderful effects even unto eternal life. They mean therefore to ask whether He promised them *such* food as manna was, which, they profess, would lead them to believe (see Exod. xvi. 14, 15; Ps. lxxviii. 24).

in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

32. 'That bread,' namely, the 'true bread,' spoken of just after. The manna which Moses *did* give, was not *that* bread, nor could Moses give it.

33. 'The bread of God,' or the 'bread of life' (ver. 48), the spiritual or heavenly food of man, is Christ Himself, who so, namely, by being *given* to our souls as food, 'giveth' spiritual 'life unto the world,' or to man. See notes on ver. 27, and on i. 4.

In this verse and the rest of the chapter, and elsewhere where Christ is spoken of as the bread and food of man, and we are told that we must eat His flesh and drink His blood in order to attain to eternal life, we understand these expressions to mean generally that the way to heaven is by *union with Christ*. We must be 'joined to' Christ (1 Cor. vi. 17), become 'members of' Him (Eph. v. 30), and 'one in' Him (John xvii. 21). We do become so by Baptism; but we do not continue to be living members of Him, to keep that living union with Him, except by the continual exercise of a true and living faith. The exercise of this faith by the enabling grace of God, is called 'eating Him' (ver. 57), 'eating his flesh and drinking his blood' (ver. 53), according to the comparison or figure so often used in this Gospel (see ver. 27, and note, &c.). But there are many *means* by which this true faith is *kept alive* in us; and the chief one, the one to which these expressions, in a special and particular

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's

will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered

way, refer, is the 'eating' and 'drinking' the holy elements of bread and wine, by the faithful, in the Communion of the Lord's Supper. In that Sacrament, above all other means, God conveys to us that spiritual life by which we are joined to Christ; and in this bread and wine, as is elsewhere said (Matt. xxvi. 26—28, &c.), we do in a real, though a spiritual and mysterious sense, eat the Flesh and drink the Blood of Christ.

34. This is nearly the same as the answer of the woman of Samaria (iv. 15, where see note).

35. 'Cometh to me,' that is, truly, with a true faith: so that it signifies the same as 'believeth on me' immediately after. 'Shall never hunger' (see note on iv. 14).

37. 'All that the Father giveth me shall come to me:' that is, all men who duly use the preventing or enabling grace which God giveth them, enabling them to come to Christ by faith, and be His true members, and who do so come, are said to be 'given' to Him by God the

Father, as it is only through the power given them by God that they are enabled to come. 'In no wise,' in no manner. Christ invites *all* to come to Him, and rejects or 'casts out' none who rightly come (see Matt. xi. 28, &c.).

38. See note on v. 30.

39. 'Nothing' means 'no one:' the souls of men being spoken of as a thing, a gift; and so 'raise it up' means 'raise all those.' 'Of all,' that is, of all those whom God had 'given him' (ver. 37, and note). He 'should lose' none, for 'the Lord is not willing that any should perish' (2 Pet. iii. 9); and, as we say in our Collect, 'God *would not* the death of a sinner.' All who are called to believe in Christ have salvation offered to them: it is not the will of God that they should be lost, and if they are, it is their own fault. 'Lose,' that is, by their not being saved in heaven. 'Raise it up,' namely, to everlasting happiness.

41, 42. The Jews 'murmured at him,' being displeased with what He said: both because they did not under-

and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

stand what the living bread was, and because they did not know, or refused to believe, that He 'came down from heaven.' Both of these are great mysteries, which no one could understand at first, and which they ought to have remained as His disciples in order to learn. They supposed that He was son of Joseph as well as of Mary, and that therefore He came on earth like others, and could not have come down from heaven.

44. Our Lord here signifies to them the reason why they could not understand and therefore 'come to' Him. No one *can* believe in Christ, or do any thing that is good, except by the grace of God; which our Lord calls being 'drawn' or moved by Him, as it was called in ver. 37, the Father '*giving*' such. The Jews being in a proud and hardened state of heart, *would* not seek for or rightly receive that grace: and our Lord warns them in this way in order to lead them to seek for it; of which He also tells them the reward will be, being 'raised up' (see note on ver. 39).

45. 'It is written,' Isa. liv. 13. 'They all,' and 'every man,' that is, all who do come to Christ and become His fol-

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

lowers, do so because they are 'drawn,' or, as it is here called, 'taught' by God.

46. Our Lord means, 'It is not that any man can receive this teaching of God the Father through direct intercourse with Him,' as by seeing Him. God the Father, as has been said, does not reveal Himself to man while upon earth *directly*, but through the Son and the Holy Ghost: (see i. 18, and note.) 'He which is of God,' that is, the *Son* of God, who alone hath seen the Father as He is.

47. See note on iii. 36.

48. See note on ver. 33.

49, 50. Our Lord signifies that while manna, the miraculous food for the body, did not keep those who ate it from the death of the body, Himself, the Living Bread of the soul, *would* preserve it from the (everlasting) death of the soul.

51. See note on ver. 33. 'Give,' that is, offer up as a sacrifice on the cross.

52. The Jews understood our Lord's words in a literal and carnal sense; whereas, as was said, we eat His flesh and drink His blood, both generally by being joined to Him, and particularly

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which

in the Holy Communion, in a spiritual and mysterious manner.

53. 'No life,' no eternal life, life of the soul: the soul is dead. Ye have not that beginning or principle of eternal life which is given in this world, and are not in the way of salvation (see note on ver. 33).

54. See notes on ver. 33. 39; iii. 36.

55. 'Indeed,' namely, as giving the only *true* and *lasting* life, life eternal.

56. To eat the flesh and drink the blood of Christ means, as has been said, being joined to Christ. This being joined to Him, made one with Him, is expressed in the highest and most wonderful manner when we are told, as here, that God dwelleth in us, and we in Him. The Indwelling of God in us, and of us in Him, is variously revealed in the New Testament: sometimes of God Himself, even the Blessed Trinity; sometimes of the Son; sometimes of the Father and the Son; most frequently of the Holy Ghost (1 John iv. 15; John xvii. 23; 1 John ii. 24; 1 Cor. vi. 19, &c.).

57. 'I live by the Father,' that is,

came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth no-

as man, Christ received that heavenly life from the Father (see note on v. 26). 'He shall live by me,' that is, I will impart of my life to him (see note on i. 4).

58. Our Lord refers to their own saying in ver. 31, where see note.

60. These disciples understood it as the common Jews did (see note on ver. 52).

61. 'Doth this offend you?' means 'are ye shocked and perplexed at this?'

62. The first thing that the disciples were 'offended' at was our Lord's saying (ver. 33) that He 'came down from heaven.' He therefore tells them not to marvel at this, for that it should be confirmed to them by seeing Him *ascend* up to heaven, even as He had *come* from thence.

63. This verse appears to refer to the other part of our Lord's discourse, which some of His followers had taken offence at; where He spoke of His being the bread of life, and that they must eat His flesh and drink His blood. Our

thing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are

Lord signifies that, as has been said (note on ver. 52), the Jews were wrong in taking that saying in a literal and carnal sense. 'The flesh,' that is, a mere carnal notion on that mysterious subject, 'profiteth nothing,' is unprofitable and false. We understand the words that He spake to them, as was said, as 'being spirit,' namely, in a heavenly and spiritual sense; and, so understood, 'they are life,' or give us eternal life.

65. See ver. 44, and note. 'Therefore said I unto you;' our Lord means that it was because His sayings were great and mysterious, and the things they signified far above man's own power to receive, that they needed God's help truly to believe them.

66. 'Many went back' from being 'offended' (ver. 52. 60, 61).

69. 'That Christ,' that is, the Christ who was foretold by the prophets.

70. 'Is a devil,' being so entirely possessed and changed by the devil.

sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

Chap. VII. 1. Our Lord might have avoided being taken and slain, before the time appointed in God's counsels, by a miracle, as He once did (see Luke iv. 30, and note): or by preventing the people from doing it, as we read at ver. 30; Matt. xxvi. 55, where see notes. But the *ordinary* way of God is not to do miracles unless when the occasion requires it: so that our Lord merely did as men do, and avoided the danger.

2. For this feast, see Levit. xxiii. 34, &c.

3—5. 'His brethren,' who lived where He did, at Nazareth in Galilee. It appears from ver. 5, that 'neither His brethren,' that is, not even His own brethren, believed on Him yet; and therefore we cannot suppose that they really wished that He should be known and believed in by the world. They said this to Him in unbelief and mockery, not thinking that He *could* truly shew Himself and His miracles to the

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these

words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of

world. 'Thy disciples,' namely, in Judæa and in the country generally. The first part of the 4th verse means, 'If any man wishes to be received openly by the world, he never does in secret the works which are to lead men thus to receive him' (see the note on next verse).

6. Our Lord signifies the reason why He did *not* mean *then*, as His brethren supposed He must, to shew Himself and His works openly: 'His time,' for so doing, 'was not yet come.' As was observed on ii. 4, it was for Himself to know the times and seasons when He would manifest Himself: and when He did so, He knew that from the hatred of the Jews towards Him they would attempt to take Him (ver. 1). He therefore (see note on ver. 1.) did not mean to go up *publicly* to Jerusalem till near to the time when He should be offered up: and so now He meant to go up to the feast *privately* (ver. 10), not at first, when all the people were going, but a little afterwards, when He would be less observed. 'Your time is always ready:' that is, ye may go at any time:

as they would be in no danger, as He would.

7. This verse gives the reason why our Lord would be taken (because hated) by the world, while His brethren would not. 'The world' means the evil world, in the Scripture sense (see note on Matt. iv. 9). The brethren of Christ must have been (see ver. 5), if not wholly bad men, careless persons who would not expose themselves to the hatred of men by rebuking their sins ('testifying that their works were evil'), as our Lord did, and was therefore hated by them. The world therefore 'could not,' naturally would not, 'hate' them.

10. See note on ver. 6. His time *was* properly come for going up secretly, (as explained,) but not for doing so publicly.

12. 'Murmuring,' doubt and disputing *privately* among the people. It is put in opposition to 'speaking openly' in the next verse.

13. 'The Jews,' that is, the unbelieving Jews, chiefly their leaders, the chief Priests and Pharisees, whose anger the people were afraid of, if they spoke openly of their belief in Christ.

the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and

15. It needs not to be said that Christ had in Himself 'all the treasures of wisdom and knowledge' (Col. ii. 3). But He had them from His Divine Nature: as a man, having been brought up in poverty and an humble condition, He had 'never learned' *letters*, meaning such learning as is usually acquired from books.

16. 'Is not mine:' see note on Matt. xx. 22, 23. According to what is there said, 'mine' in this verse, and 'of myself' in the next verse, must be understood to mean 'mine *alone*,' and 'of myself *alone*,' separate from the Father, if such a thing could be.

17. This verse applies particularly in the first instance to the Jews, and 'the doctrine' is the new doctrine of the Gospel which Christ had brought upon earth. He signifies, as in other places (v. 44, &c.), that the Gospel *could* not be rightly received, and understood, and acknowledged as being from or 'of' God, except by those who were in a right state of mind. Those in a right state of mind were those who as far as they knew it 'did the will' of God. The Jews hitherto had a certain law revealed to them from God. The spirit of that law, (see note on Matt. v. 18,) and its moral precepts were to remain unaltered under the Gospel, and Christ often urged it on the people. And He appears here to tell them that it was they, such of the Jews as honestly strove to obey and do the will of God as far as they knew it, who would be able rightly to judge of and receive the new doctrines which He taught.

But this is only according to a general truth, which we are to learn from this verse. St. Paul says 'The natural man receiveth not the things of the Spirit of God,' 'but he that is spiritual

said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

judgeth all things' (1 Cor. ii. 14, 15), which means nearly the same as this: for there the 'natural man' means man as he is by nature, that is, not inclined to 'do the will' of God; and the 'spiritual man' the reverse, a man as he is acted on by the Spirit of God. St. Paul says that only the latter *can* judge of the things of the Spirit, or the doctrine (as here), being one of those things. The Gospel is to be received by us as 'little children' (Mark x. 15): it is only such who *can* rightly receive it. Unless a man is of an humble, teachable, and obedient spirit, 'doing the will of God' as far as he knows it, (such as St. Paul calls 'spiritual,') he cannot even form an opinion rightly as to whether the Gospel is from God or not. Because if the man is self-willed and proud, instead of submitting himself to God's will, this stands in the way of his judging fairly about the Gospel. The Gospel commands him to deny his own will; not to follow *it*, but that of God. If then he is bent on following his own will and *not* that of God, he is prejudiced against admitting that the Gospel is from God, as he must then submit himself to it, and act against his natural inclinations: and being prejudiced, he cannot judge fairly. Thus, although the proof that the Gospel was from God, in the time of our Lord, from miracles and prophecies, was abundant, we see that many of them rejected it, not from fault of understanding, but because their *will* was not to believe (see note on Luke xvi. 31). For the will is stronger than the understanding, and when the will is wrong it perverts the understanding, leads it astray, and makes it refuse to acknowledge the truth put before it. So it is now: the unhappy persons who refuse

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said

to believe in the Gospel profess that it is because their understanding is not satisfied. But the proof of the Gospel being from God is quite sufficient for the understanding: the fault in such persons (if they are of sound mind) is in their *will*, not *wishing* to conform itself wholly to God. Those indeed who have been brought up in unbelief, or in misbelief about religion, have had the habits of their mind formed, and so are already prejudiced against the truth, not by their own fault: but with them too, as with all, the way to learn the truth is through a sincere, and humble, and constant *obedience* to the will of God, as far as it is known to them.

18. In the latter part of this verse 'He' signifies Christ Himself. Our Lord means that *if He were speaking 'of Himself,'* (in the same sense as above: see note on ver. 16,) it would shew that He was selfish, as a man, and seeking or caring for His *own* glory (in the same sense): whereas He was in truth doing all things for the glory of God the Father (who 'sent Him'), which was a proof of His perfect righteousness. See note on Matt. xxviii. 18.

19. 'Did not Moses give you the law?' Our Lord means that the people *acknowledged* the authority of the law, calling Moses their lawgiver: and yet they did not keep it. They shewed that they did not, by their anger against

unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumsise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Him moving them to 'kill' Him: inasmuch as all that He said and did was in accordance with the Law and the Prophets. See v. 46.

'Go ye about:' see note on Acts xxvi. 21.

20. Our Lord foreknew that the people were about to kill Him, though they deny that they were *then* intending it. 'Thou hast a devil,' that is, thou art mad. The Jews considered that madness was in consequence of being possessed by a devil, as we see in the Gospels that it often was.

21. The 'one work' seems (see ver. 23) to mean the healing of the man at the pool of Bethesda (ch. v.). Probably this was the only miracle which the people who were *then* listening to Christ had seen. To 'marvel,' here seems to mean the same as being 'astonished' in Mark vi. 2, which is immediately followed by the words, 'and they were offended,' and means the same as that. See note on Matt. xiii. 57.

22, 23. Our Lord goes on to shew to the Jews that it was right for Him to heal on the Sabbath, which was the thing at which they were offended. He reminds them that Moses had 'given,' or ordained for them, the rite of circumcision, to be always observed on a given day, namely, the eighth day after the birth (Lev. xii. 3): and they held it right to obey that command always,

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ

cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on

even when that eighth day happened to be a Sabbath day, 'that the law should not be broken.' This shewed that even in their judgment it was lawful to do *some* things on the sabbath. And our Lord reasons with them that if it was right to prefer such an observance of that of the eighth day for circumcision to the strict keeping of the law of the sabbath, much more was it allowable to do such works of mercy as healing, on that day. See note on Matt. xii. 7.

'Moses therefore gave' seems to mean what we should rather express 'Now, Moses gave.' 'Not because it is of Moses, but of the fathers,' means, 'not that it was actually given or ordained by God through Moses, but of (that is, by) the fathers,' meaning, in fact, the Patriarch Abraham, to whom God first gave it (Gen. xvii. 10). Our Lord says this to shew that the rite was of still higher dignity and antiquity than the Law of Moses: and that therefore it was still more right that it should be obeyed even on the sabbath. But then He further means them to perceive (ver. 23) that the Divine gift of healing by miracles was even yet higher, and yet more to be preferred.

The commandment to circumcise was *repeated* in the law of Moses, and so might in an ordinary way be said to have been *given* there, as it was a solemn and complete publishing of God's will to the Jews.

24. It was 'judging according to the

appearance' to condemn healing on the sabbath. It *appeared* against the law of the sabbath, but was not truly so.

26. 'They say nothing,' that is, they, the rulers, do not hinder Him: 'his hour not being yet come.' The latter words of the verse mean, 'Is that the reason why they do not hinder Him, because they have learned that He is Christ indeed?'

27. They say these words to excuse their own unbelief, meaning, 'Whether or no the rulers believe in Him, *we* do not; because we know whence He is.' This refers to a false tradition among some of the Jews, that the origin of the true Messiah, whence He came, as a *man*, would not be known when He appeared; so that according to that, Christ could not be the true Messiah.

28. Our Lord says this in answer to what the Jews had said, and to shew that it was false. He signifies that it was true that they knew, as they said, His earthly origin; but He means further that they knew, that is, they might and ought to have known, that He was also from God, and who He was, namely, the Messiah.

This He sets forth further: 'I am not come of myself,' meaning that He was from the Father, not come of His own authority: see note on v. 43. 'Whom ye know not:' for if they had known the Father, they would have known the Son. See note on i. 18.

30. God did not suffer them to lay

him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall

not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

hands on Him; they *could* not do so till His time was come to be offered up.

31. The people mean that the supposition that our Lord was not the Christ could not be true, as the Christ could not do more miracles than our Lord had done. They therefore profess belief in Him.

32. 'Murmured,' spoke secretly.

34. 'Ye shall not find me,' namely, after He had left the earth: see viii. 21. Those who, after Christ's Ascension, would *in vain* seek Him, were not those who should so seek Him from a real desire to learn of Him. Had they been so, they might have learned from the Apostles whom He ordained to succeed Him; and it is true of all men at all times, 'Him that cometh to me I will in no wise cast out' (vi. 37, where see note); whether they came to Christ Himself when in the flesh, or afterwards to those whom He sent, or in prayer to Him, and through the means of grace, in which they do really 'find Him.' The 'seekers,' therefore, of whom we here read, must be understood to mean those who sought for Him only as He was in the flesh among them, from

curiosity or some other unprofitable motive, like those who desired to see a sign from no worthy reason (see note on iv. 48). And our Lord means that those who would only wish to see Him for such reasons as these, or from any reasons except that of truly learning His will, should not find Him, nor should they be counted worthy to 'come where He was,' namely, heaven.

'Where I am,' might be said for 'where I then shall be.' But it might also be understood to mean that our Lord was even then, as at all times, in Heaven as the Son of God; while according to the mystery of His Incarnation He was on earth: see iii. 13, and note. See also note on xiii. 33.

35. The Jews did not understand Christ's words, and thought He meant what He would do in His lifetime. 'The dispersed,' that is, Jews who were scattered among the Gentiles. The people thought our Lord might mean to go among them, and teach them and the Gentiles among whom they lived; whither they could not follow Him.

37. See note on iv. 10. The last day of the Feast of Tabernacles was the chief one.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the

town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

38. 'He that believeth' is he that has the true faith in Christ, to which is given the grace of spiritual life, compared as before to 'living water.' The 'belly' signifies the heart, as elsewhere in Scripture (Prov. xx. 27, &c.); and the end of the verse means the same as iv. 14, where see note. The heart is spoken of as filled with the renewed life, as with a river of water flowing from an everlasting fountain. 'The Scripture,' Isa. xii. 3, &c.

39. The new life given to Christians is conveyed by the Holy Spirit sent to dwell in us (see note on iv. 23). Our Lord's words are therefore explained by St. John to refer to this gift of the Holy Ghost, without which they would not be fulfilled; nor were they then *immediately* to be fulfilled, as the Holy Ghost was not to be imparted till after Christ was 'glorified,' that is, on the Day of Pentecost, which *followed* His glorification in His Resurrection and Ascension.

40. See note on i. 21. These Jews may have remembered the prophecy of

Isaiah (see note on ver. 38), and applied it to our Lord and His words.

41. See note on i. 46.

42. This was a true account of what the ancient prophecies had foretold, that Christ should come out of Bethlehem (Mic. v. 2, &c.). But as He was taken from thence to Nazareth as soon as He was born, the common opinion was that He belonged to Nazareth, and so to Galilee.

See note on Luke ii. 4.

44. See note on ver. 30.

46. The officers mean that they did not dare to take Him, being struck with awe at His words.

47. 'Deceived,' so as to suppose that He was the Messiah or the Prophet, which the officers were at least inclined to do.

48, 49. The Pharisees were themselves learned in the law of Moses, of which however they only cared for the outward forms (see notes on Matt. xxiii.), and they neglected to teach even that to the people. To these sins they added, as is here shewn, scorn and

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII.

1 JESUS went unto the mount of Olives.

2 And early in the morning he

hatred towards that same people, and pride of themselves, the 'rulers and Pharisees,' as if they alone were able to judge who our Lord was. This was the common feeling of the pride of human nature, whereas we know that it was not to such, but to the poor and humble, that the knowledge of Christ was really given (see Matt. xi. 25, and note).

50. 'One of them,' one of the rulers (see iii. 1).

51. He tells them that they could not judge of Christ, as they had not listened to Him, and attended to His doings; and yet they condemned Him, contrary to the common rules of law, which forbid to condemn any one unheard.

52. 'Art thou also of Galilee?' as if he was a *partisan* of Christ, from being born in the same country. 'Search,' in history (see note on i. 46).

CH. VIII. 5, 6. The Scribes and Pharisees, as appears from the following verses, did not ask this question from any proper motive. They did not understand the real way in which our Lord, in preaching His Gospel and establishing a new religion and a new Church on earth, meant to deal with God's ancient

came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down,

law, that given by Moses, under which the Jews had hitherto lived. It has been explained before (see note on Matt. v. 17, 18), that although Christianity was to do away with many of the forms and ceremonies of the Jewish law, and introduce a higher and holier religion, even 'all the counsel of God' (Acts xx. 27), and the knowledge of eternal life, it was not to destroy any part of what is called the *moral* law, that is, the rules of general conduct which God gave to the Jews. But the Scribes and Pharisees believed, or pretended to believe, that our Lord meant to destroy the whole law of Moses: and therefore, just as they asked their questions about the obedience due to the governors of the country, to whom they falsely thought that He opposed Himself, in order to tempt Him to speak against Caesar (see Matt. xxii. 15, &c.), that they might be able to accuse Him; so here they asked Him this question about what should be done to a woman taken in adultery, in hopes that He would say something contrary to the law of Moses, and they might accuse Him on that ground.

Our Lord knew by His Divine power what their evil purpose was in asking this question, and therefore received it

and with *his* finger wrote on the ground, *as though he heard them not*.

7 So when they continued asking him, he lifted up himself, and

with the action here mentioned, stooping and writing on the ground, which appears simply to signify, as any other trifling action might, disregard of the question, and condemnation of those who asked it: as again in ver. 8.

7. Our Lord did not signify by this answer, that no person ever ought to be accused or condemned (especially *at law*) except by those who are themselves innocent; for if so, as *no one* is entirely innocent, such judgments could never be pronounced, which we know would be contrary to God's word (see Rom. xiii. 4, &c.). But, as has been elsewhere observed (see notes on Luke xii. 13, 14), our Lord, during His abode on earth, did not see fit to interfere in the ordinary course of worldly affairs. He came to proclaim an everlasting spiritual law, to be written in the hearts of men, from which improvement in spiritual matters was to *follow*. His sayings, therefore, refer to the general rules of our conduct, apart from particular ordinances of men. So here He would not intend that this woman might not be dealt with by the law of the country according to its regular course; but He *takes occasion* from her being brought before Him to teach us a general rule for our conduct and feelings to each other, as Christians, in private intercourse. That rule is given in His words in this verse. It is much like that other precept of our Lord in Matt. vii. 1, 'Judge not:' where see note. It is addressed, like all the sayings of Christ, to all believers, as well as to those to whom He Himself spoke it. Now of course no man is 'without sin.' We are to learn, therefore, from these words this general commandment, that *no man* ought positively to condemn (as the Pharisees were doing, and which is signified by the words 'casting a stone,' namely, in

said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

execution of the sentence,) any of his fellow men; to speak of them with certainty as guilty in the sight of God. This was said before in the note on St. Matthew, on several grounds. Here the particular reason given is, that we ourselves are sinners, and it is not becoming in us to be condemning others while we ourselves are guilty. So in the verses following in St. Matthew, (vii. 2—5,) we are told first to attain to innocence ourselves, and then to censure others; and as none do in this life attain to perfect innocence, so we never are to pronounce *positively* as to the condition of others in God's sight. It was explained in the note quoted, that we must indeed condemn certain *things* and *actions* absolutely; and we are also often to condemn persons in various ways, even privately, and not as judges at law: that is, we may condemn them as guilty *before men*, and deserving punishment by the law or otherwise; and we may also say with certainty that they are doing what is wrong, when their actions are sinful. But we are not to presume to pronounce on how far God may or may not look on the persons themselves as guilty in His sight.

Further, this verse, like all the words of Christ (see note on Matt. v. 17, 18), refers to the *feelings* with which we are to act. For in all cases where we may be called on to condemn others, as it has been said that we often are called on to do so in a certain sense, we are still to bear these words in mind. We are to remember, in judging others, that *we* are not 'without sin,' that 'a beam is in our own eye,' and therefore that we are to judge or condemn, simply because it may be our duty to do so, not as though we considered ourselves entitled to do it because we are *better* than those whom we judge or condemn.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again

unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not

We may be sure that these Scribes and Pharisees had not those right feelings, and therefore our Lord's words were a rebuke to them.

9. 'Convicted,' that is, their consciences told them that they were not 'without sin,' perhaps not without the very sin which they condemned in the woman; and they felt also that they had accused the woman from bad motives. They were therefore afraid to abide the proof to which our Lord had put them.

11. Our Lord did not mean that He did not hold the woman guilty: as He says 'sin no more.' But the words appear to be an example of the exercise by Him of His Divine power of mercy and forgiveness, by which the woman should be led to obey His command to avoid sin in *future*.

12. See note on i. 4, 5.

13. 'Record,' witness. 'Is not true:' the Pharisees pretended that our Lord *alone* bore witness to Himself, and that therefore His witness was not *enough* to be relied on as true, because not supported by others: see note on v. 31.

14. Our Lord had acknowledged before (see v. 31) that if He alone had borne witness of Himself, it would not

have been enough: and He was about to repeat the same (ver. 16—18). But here He signified that that was only true when His Divine nature as God was concealed, and when He was speaking as a man and for the satisfaction of men; for that as He was in truth the Son of God, from everlasting, He could not but bear true witness or record of Himself: inasmuch as, He saith, 'I know whence I am, and whither I go,' which means, 'I know who I am:' 'that I came from God and shall go unto God, and cannot therefore but speak the words of eternal truth.'

'But ye cannot tell:' not knowing, or not believing, who Christ was, they could not receive His words about Himself.

15. 'After the flesh,' that is, according to mere human knowledge, by which they could never know who Christ was: see note on i. 5.

Our Lord seems to have taken occasion from mentioning the subject of judgment to remind them that He did not then mean to 'judge' or condemn them or any man: see note on iii. 17.

16. See note on v. 31. Our Lord signifies that even if He did 'judge,'

alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the

temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins:

whether of others or of Himself, He could not do so of Himself alone. For He was not alone, as being One with the 'Father that sent' Him. And His words therefore could not but be also the words of God the Father, with whom He, the Son, with the Holy Ghost, is One in the inconceivable mystery of the Holy Trinity, Three Persons but One God. See note on vii. 16. This verse then means nearly the same as ver. 14, where see note.

17, 18. Our Lord would lead on His hearers to know more fully this great mystery, concerning Him and the Father. He tells them that even according to their human rule there was sufficient witness to Him, namely, that of Two Persons: Himself the Son of God, and God the Father (see note on v. 37).

We may understand this as referring to the mysterious nature of God Himself, whereby the Persons are distinct, though united in one Godhead: or, which seems more probable, Christ is speaking of Himself as man, or rather as God and man, differing therein from God the Father.

19. 'Ye should have known my Father:' namely, as being One with Himself.

20. 'The treasury:' see note on Mark

xii. 41. 'His hour:' see notes on vii. 6. 30.

21. 'I go my way,' namely, first unto death, and then to return to heaven. For the rest of the verse, see note on vii. 34. 'Ye shall die in your sins,' that is, with sins unforgiven: not in the state of salvation.

22. The Jews said this as knowing nothing about the resurrection and the world to come: and only supposing that death would remove Him (as any one else) somewhere where they could not follow Him.

23. 'From beneath,' that is, from, or belonging to, this world: meaning that they were of earthly and carnal minds. Our Lord says this as shewing *why* they could not rightly receive His words: see note on i. 5.

24. 'I said *therefore*,' that is, it was *because* their minds were carnal and earthly, as He had just said, that they could not believe that He was the Messiah (which is meant by 'that I am *He*,' namely, *the* great Saviour who was expected). And not believing that, of course they would 'die in their sins' (see note on ver. 21): as faith in Christ is the only way of salvation to those to whom it is offered.

for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them,

When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

25 'The same,' the Christ.

26. Here our Lord appears to mean that it was not then the time (probably because the people then around Him was not in a fit state: see note on Matt. xiii. 15) for Him to speak to them those 'many things' which He had to say, in 'judging' and otherwise, to them: and that it was enough to declare that the Father who 'sent' Him was true, and that therefore what He had 'heard of' (or from) 'Him,' must be true (see note on v. 19, 20). This declaration ought to have led them on to ask and learn more from Him.

28. Our Lord means 'when ye have' (that is, 'after ye have') 'crucified' ('lifted up' on the cross) 'the Son of Man, then shall ye know that I am He' (the Messiah, as before). He, as has been said (see note on Matt. xix. 17), did not fully reveal Himself by the words which He Himself spake while on earth, except to the few chosen men who followed Him, and whom He judged worthy to hear it: and even they, being unenlightened by the Holy Spirit, were not able fully to understand what He taught them about Himself, as we see in various places (Luke ix. 45, &c. See note on Mark ix. 32). But after His crucifixion, first by the

wonders which then appeared (see Matt. xxvii. 54), then by His resurrection and ascension according to the prophecies, and then by the full preaching of His Gospel by the Apostles after the Holy Ghost had come upon them, all men (and among them, those to whom He was now speaking) would be able to 'know' who He was.

For the rest of the verse, which means the same as declaring that He was the Son of God, see note on v. 19, 20.

29. This again is spoken, as often, by our Lord according to His human nature: see note on Matt. xxviii. 18. According to that, the Father was with Him by His Holy Spirit: and He was so *because*, as man, He shewed perfect obedience to His will ('I do always such things as please Him'). And our Lord says this, we may suppose, to encourage such obedience in us: for in the same measure in which we have that faith and obedience which He had 'without measure,' in the same have we the Holy Spirit; without Him we could not have it, and His continual presence is the reward of it.

31. 'In my word,' that is, in *obedience* to it, without which He warns them that a mere profession or belief would not make them 'disciples indeed.'

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

32. 'The truth shall make you free:' that is, to know and follow the truth, by obedience to God, 'shall make you free' from *sin*. Sin, or Satan, is often spoken of in Scripture as a master over us to whom we deliver up ourselves to be his servants (Rom. vi. 16, &c.). For, as our Lord says that we cannot 'serve God and mammon' *both* (Matt. vi. 24), so it is equally true that we *must* serve the one or the other: for such is our nature. It cannot *govern itself*,—being itself under the power of evil,—*unless* it yields itself to the *good* power of God. The better part of man's nature is of *itself* weak, and cannot *act*; but it makes him *wish* to follow that which is good, even while unable to do so (see Rom. vii. 15—23, which speaks of man as he is by nature): and if by the right use of God's assisting grace he *does* so follow it, it becomes more and more easy to him, and he is more and more 'free,' that is, able to shake off the bondage of temptation, and keep to that which he himself feels and knows that he ought to love. God's 'service,' therefore, is called in our Prayer Book 'perfect freedom:' not that it allows us to be guided by our natural passions and desires (which would *not* be freedom, but bondage to evil), but to *conquer* them: to be free *from them*, free to seek that which we ourselves know to be the highest state of purity and perfection, namely, complete *obedience* to, and union with, God. For if we make the other choice and follow sin, we shall find that we are really enslaved: and that though we may wish for holiness, and to get rid of the dominion of sin by which we are bound, we shall have lost the power to do so (see note on Matt. xx. 1—16).

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

33. 'We be Abraham's seed,' that is, we belong to the chosen people of God, of which the Jews were so proud (see note on Matt. iii. 9). They did not understand the meaning of being 'free,' and supposed that our Lord meant earthly bondage. When they say they had never been in bondage, we must understand them to mean actual *slavery*: for though *subject* to the Romans, they were not slaves. Also, they mean themselves and their more immediate ancestors only: for their forefathers *had* been in actual slavery to the Egyptians and to the Babylonians.

34. See note on ver. 32.

35. The servant (or rather, as we should now say, the slave) in this verse seems not to mean the same as in the preceding verse, the slave of *sin*: but our Lord takes occasion from having mentioned the state of slavery, to speak to them again of their being 'free;' and He teaches them that they are not only to be free *from sin*, but that when in God's service (or 'house,' which means the same) they are not to be as slaves, or to feel in a slave-like bondage, as to a hard master, but are to pay a *willing* and *free* obedience, as it was said before that God's service is 'perfect freedom,' and why it is so (see note on ver. 32). If so, they would be as 'sons,' who obey from love and not from bondage: and as such they might hope to 'abide for ever' in the presence of God their Father. For this is what our Lord points out in this verse. As it is in earthly families, where servants may be sent away, but the children have always a place, so He means that while those who have no love for God but pay only a forced and unwilling outward obedience (whom He likens to slaves),

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were

Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and

cannot hope to be in His presence for ever hereafter, His true and loving children may do so.

'The Son,' appears to mean Christ in the first instance: but the blessing, of being 'ever' in God's 'house,' is to be understood as imparted by Christ to men, who are also God's 'sons' by adoption, 'brethren' of, and 'joint-heirs with Christ' (Rom. viii. 16, 17; Heb. ii. 11, &c.). See the next note.

36. This verse seems to point to the mysterious subject of our union with Christ, *here* alone meant by 'the Son,' while in last verse it appeared to mean also any of God's children by adoption and grace. For, as we are so often told elsewhere, Christians are blessed as such by being *joined* to Christ (1 Cor. vi. 17), becoming even *members* of Him (Eph. v. 30), and *one* in Him (John xvii. 21). If, therefore, we are made 'free,' as it has been just said that Christians, God's servants and children, are, Christ makes us so by making us members of Him: it is but another way of saying the same thing. And being so, by His inconceivable grace and condescension, we become sharers, though in an infinitely inferior manner, of His own privileges as Son of God: that is the very meaning of being 'joint-heirs with Him.' Thus we acquire through Him a claim to be 'free,' and to 'abide in the house' or presence, of God for ever.

37. Our Lord signifies that it was of no use to them merely to be Jews (see note on Matt. iii. 9), while in an evil state of mind: and that they were in that evil state was shewn by their 'seeking to kill' Him. While in that evil state the 'word' of Christ had 'no place in' them, that is, it was *impossible* that they should so receive it.

38. See note on iii. 11. 'That which ye have seen with your father,' that is, evil which they had been *taught* by their father (Satan: see ver. 44). In Scripture, those who belong to, or are like, or are governed by any one, or any thing, are often called the children of him, or of it (see Matt. xi. 19, &c.).

39. 'Children,' that is, *true* children, like their father, and following his example. 'The works of Abraham,' that is, *good* works, *such* as Abraham did.

40. See notes on v. 19, 20. 'This,' that is, any evil thing like this.

41. See note on ver. 38. The Jews at first spoke of their father or ancestor according to the flesh, Abraham. They now perceive that our Lord's meaning is, a spiritual father: and then they claim to be the spiritual children of God, as being His chosen people.

42. 'If God were your Father,' that is, if ye were His true children, as before explained. 'Of myself,' that is, of mine own will, or as if my will were

came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

independent of that of the Father: see note on v. 19.

43. 'Ye *cannot* hear,' or understand: see note on i. 5.

44. 'A murderer,' as being the cause of the everlasting death of souls that are lost. 'From the beginning,' namely, of the world. 'Of it,' of falsehood and lies.

45. 'Ye believe me not,' not *wishing* to believe the truth, which was *against* them.

46. 'Which of you convinceth me of sin?' that is, no one could.

47. 'He that is of God,' he that is a true child of God, with a true love of Him, and desire to obey Him. Such an one of course is ready to 'hear God's words,' which are those of Christ.

48. 'Thou art a Samaritan,' is a general expression of abuse and hatred, comparing him to whom it was addressed to one of the Samaritans, whom the

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I

Jews hated (see note on Luke ix. 53). 'Hast a devil' means, 'art mad' (see note on vii. 20): which the Jews pretended that our Lord must be, to speak against them as He had done.

50. See note on vii. 18. 'There is one,' namely, God the Father. He 'seeketh,' that is, counselleth and determineth the glory of Christ, and 'judgeth' men according as they receive Him.

51. 'Death,' the everlasting death or misery of the soul.

52, 53. The Jews understood our Lord to mean death in the ordinary sense, in which of course His words would not apply. 'Makest,' pretendest to be.

54. See notes on Matt. xxviii. 18; John v. 19.

55. 'Known,' understood Him. See note on i. 5.

shall be a liar like unto you : but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day : and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him : but Jesus hid

himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

1 AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3 Jesus answered, Neither hath

56. It seems probable that God vouchsafed to Abraham, perhaps at the time when he had been about to offer up Isaac, some prophetic vision or revelation of the coming and the times of ' the day ' of Christ : to which our Lord here refers.

58. We are to observe here that our Lord's saying ' Before Abraham was, *I am*,' and not ' *I was*,' conveys a clear revelation of His being Very God. For to God, and to no other being, there is no past (or future) time : all time is *present* to Him, and *He is* from everlasting to everlasting, without change or difference, such as there is to created beings which grow and change, and whose existence may come to an end, which it is impossible that the Eternal God should. It is exactly the same name as the name ' *I am*,' by which God revealed Himself to Moses in the former times (see Exod. iii. 14) : shewing thus also that it is the same God who spoke then, and now was revealed to the Jews in the flesh, which He had taken upon Him.

59. The Jews rightly understood our Lord's words as signifying His Divinity, and therefore attempted to stone Him, pretending to consider them blasphemous (see x. 31. 33). But our Lord withdrew Himself from them by a miracle, perhaps making Himself invisible (see note on Luke iv. 30), as His time to be taken and crucified was not yet come (see note on ver. 20).

Cu. IX. 2. The disciples here express the same opinion which was felt, though we are not told that it was so clearly expressed, by the persons who told our Lord of the Galileans slain by Pilate (Luke xiii. 1, &c.) ; namely, that the sufferings of particular persons were *always* sent by God to them as a punishment for their sins. This is an error (see note on Luke xiii. 2—5) : as our Lord here further shews in His answer. But the disciples seem to have fallen into two further errors in this place : first, by supposing that the man might have been *born* blind, for his own sins, that is, sins which he *was* to commit, so that the punishment would come *before* the sin, which probably could not be ; and again, by supposing that it might be for the sin of his parents. Now, we know by the second Commandment that children are sometimes punished for the sin of their parents : but it is generally, as we may suppose, through the bad example of those parents, and their neglect, acting on the *character* of the children, and not, as here, by some physical defect. Moreover, the disciples seem to have spoken of it as a common thing, or as it were a matter of course that children should so suffer, which we do not suppose.

3. Our Lord tells them, as in St. Luke, that this man's sufferings were not sent as a special chastisement for his own particular sins, or for those of his

this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: *but* he said, I am *he*.

parents. It was explained in the note on St. Luke, that the sufferings of men are ordained for various wise purposes by the Almighty: here our Lord says that the especial purpose of this man's blindness was that 'the works of God should be made manifest in him,' that is, that the power of God should be shewn in the miracle which Christ was about to do. See xi. 4.

4. 'The works of him that sent me,' that is, the works which the Father had appointed Him to do. 'The day,' here means the time during which He, the light of the world (see notes on i. 4, 5), was to be on earth, and the 'night,' the time when He was to be taken from them, and would no longer 'work' in His own person such miracles. But

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of

our Lord puts it as a general saying, in which it is a warning to all men to work as their duty calls them to do, during their life (the 'day'), as no man can work after death, which time is called the 'night.'

5. See note on i. 4, 5. 'Therefore,' our Lord signifies, 'I must work to shew forth that light.'

6. Our Lord may have wrought the cure in this way, in order to shew us that outward means have, when properly used, the blessing of God upon them. Of course He could have done the miracle in any other way He would, or simply by willing it, without any outward action.

16. This man is not of God,' or from God, as Christ declared Himself to be.

God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not:

he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear

This was according to the mistaken idea of the Pharisees, that it was 'not keeping' the sabbath day to do any work, even of mercy or necessity, on that day. See note on Matt. xii. 2.

The 'others' were rightly impressed with the miracles which Christ did, as shewing that He could not be a 'sinner,' for the power of God would not have been given to a sinner to enable him to do them.

17. 'He is a prophet' (see note on iv. 19). That Christ was such a prophet was as much as the man could tell at that time, not having learnt more fully who He was. But this chapter shews him to have been a brave man, whom fear of the Jews did not restrain, as it did his more cowardly parents (see ver. 20—22), from openly declaring his

belief in our Lord, as far as he was enlightened, so that, as we see afterwards (ver. 38), he became a follower of Him, when He called him, and no doubt learned from Him the full truth.

22. This verse shews that the parents *did* know by what means their son had been cured: so that they were guilty, as has been said, of cowardice and falsehood in denying that they knew, for fear of being punished undeservedly by men. 'Put out of the synagogue' means, excommunicated, that is, forbidden to worship with the people in the churches or synagogues, which was a heavy punishment.

24. 'The praise,' for his cure. They endeavour to tempt him to deny what he knew to be the truth.

it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this

28. The Pharisees pretend that being Moses' disciples they could not be Christ's also; whereas we know the truth was that the writings of Moses, and the Old Testament generally, were to lead them to Christ (see note on v. 45—47).

31—33. The man repeats, in meaning, what he had said before (ver. 17), namely, that Christ was a prophet; for as was said, such a 'prophet' could not be a sinner, and so the man says here: for He says that Christ was righteous, (being a 'worshipper of God, and doing His will,') and 'of God,' or from Him, and with His power, which was all He could then know.

'Nothing,' that is, no such thing, no miracle.

34. 'Thou wast born in sins,' was said in abuse of him.

38. See note on ver. 17.

39. Our Lord said (viii. 15, where see note) that He 'judged no man;' that is, as explained before, that final sentence upon them was not to be passed

then. But when He says here 'for judgment I am come,' He means that the effect of His coming would be, that His hearers would be as it were 'judged,' that is, marked off, or divided into two classes, one of which would, as long as they remained so, be in a state of guilt, and the other not so. 'They which see not,' means the ignorant, according to the figure often used (see note on i. 5). They were the humble and teachable ones, who heard and followed Christ, and thereby their blindness or ignorance was removed, and they 'saw.' 'They which see' at the end of the verse, is used in somewhat a different sense. It does not mean those who were spiritually enlightened, and could see heavenly things. It means nearly the same as the 'wise and prudent,' in Matt. xi. 25 (where see note); those who saw and understood *worldly* things, and being proud of this, and thinking that it was enough, and that they needed not to be taught any more

world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We

see; therefore your sin remaineth.

CHAPTER X.

1 VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by

knowledge, were therefore 'blind' to spiritual matters, as we see in St. Matthew.

'Made blind,' here means rather *left*, by the judgment of God upon them for their pride, in that state of blindness; they indeed *became* (or were made) so, to the *new* light of the Gospel when presented to them, when they refused to see it: being therefore counted unworthy of God's enlightening grace, which alone could have removed that blindness.

40. These Pharisees are angry at being supposed blind, rightly understanding the word to mean ignorance.

41. Our Lord means, 'If it were only that ye are blind (or ignorant) ye should have no sin,' as simple ignorance is no sin, and they would have been as those in ver. 39, who 'might' be led to 'see.' Their sin was, as before explained, their pride, and saying, 'We see,' that is, considering they *were* enlightened, which they were not. Thus their 'sin' or 'guilt' remained.

CH. X. 1. Our Lord in this chapter, as is often done elsewhere (1 Pet. ii. 25, &c.), compares His followers to sheep, and Himself to the Shepherd. As the shepherd takes care of the sheep, so does our Lord of His people, and the feeding by the shepherd is likened to our Lord's teaching (see note on vi. 27). The 'sheepfold' is the place which contains those His followers, the Christian Church.

But in the early part He uses a differ-

ent figure, and calls Himself the 'Door' of the sheepfold (or 'of the sheep,' ver. 7, which means the same). Our Lord means this with reference to those who may wish to gain admission among Christians, in order to teach or preach to them. He says that all such must 'enter by him as the door,' that is, must be true believers in Him, must acknowledge Him as the Head of the sheepfold, or the Church, must truly teach His word, and must enter upon their office as teachers, according to the manner which He should command or allow. Otherwise (in any 'other way') they would enter unlawfully, and would only do mischief, as a 'thief and a robber' would in a sheepfold.

The two figures, however, that of the 'door' and the 'shepherd,' seem in some of these verses somewhat mixed together, or to be *both* referred to (similarly to the double meaning of our Lord's second coming in part of Matt. xxiv. where see note on ver. 4). Thus in ver. 2—5, the 'shepherd' must mean a good and true teacher and guide of the people, who has become so rightly, entering by the 'door,' that is, Christ, as explained in the note on ver. 1. But at the same time, the expression in these verses (comparing them with others in ver. 15, 16, &c.), are evidently most suitable to our Lord Himself, as the great pattern of all such teachers; and so, though both in the 7th and 9th verses He speaks of Himself as the 'door,' in the 8th He plainly likens Himself to a *shepherd*, as it is said in

the door is the shepherd of the sheep.

3 To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

5 And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

6 This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

opposition to 'thieves and robbers,' the false teachers, who entered unlawfully.

And it is easy to see how our Lord might mean *Himself* also as a true teacher, who had entered by the right way, or door, namely, according to the will of His Father.

3. The 'porter' may mean some officer of the Church inferior to the chief teachers or rulers, who has to serve or minister to them, as in a sheep-fold a servant might who had care of the door. But as this is a kind of parable (ver. 6), it is not necessary to find an exact spiritual meaning for every detail given in it (see note on Matt. v. 25, 26).

4. 'Putteth forth,' leadeth forth to pasture. The shepherd doing this, and the other things mentioned in this and the last verse, mean the various kinds of guidance and instruction given by the true teacher to the people : and the sheep 'hearing,' 'following,' and 'knowing' him, signify the obedience paid by His true followers.

5. 'A stranger' means, as the 'thief and robber,' a false teacher, one who

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers : but the sheep did not hear them.

9 I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* more abundantly.

has no business among the flock ; whom the true believers will not 'know,' nor 'follow.'

7. See note on ver. 1.

8. 'All that ever came before me,' that is, any who so came, pretending to be of their own authority leaders and teachers of the people, or in the same way that Christ was. 'The sheep,' that is, the *faithful* among the people ; or, that the people generally, or for a continuance, did not hear them.

9. Our Lord here describes Himself as the 'door' for the entrance, not specially (as before) of teachers, but of men generally. He says that it is only those who 'enter in by' Him, that is, those who enter the Church as He has appointed, and therein abide in a living faith in Christ, who 'shall be saved ;' that is, they are in the way of salvation, and will arrive at salvation, if they so continue. 'Shall go in and out, and find pasture,' simply means, shall be 'in peace and freedom' (see note on viii. 32), and have abundance of food for the soul, as the sheep find abundant pasture.

10. The first part of this verse is

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because

he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them

said of false teachers, who can do nothing among the people but mischief (to their souls), compared to the stealing and killing of the thief. 'That they,' that is, the people, 'might have life,' that is, heavenly life (see note on i. 4). 'More abundantly,' *more and more* abundantly.

11. Our Lord now plainly takes up the more usual comparison of Himself to a shepherd (see note on ver. 1). And He alludes, in the way of prophecy, to what He should do, 'in laying down his life,' or dying for man, as a good shepherd would be ready to do for His flock.

12. The shepherd of the parable is supposed to be one to whom the flock *belongs*; as such an one would have the truest love for them: even as men belong wholly to Christ, the Great Shepherd, who has that true love for them. And this and the next verse appear to be spoken, not exactly against *false* teachers, as before, but against bad and careless ones. These are *likened* to hired shepherds, because such ones, *as compared* with those to whom the sheep belong, are *more likely* to be careless, and not to have any real affection for the flock, so that they leave them when danger approaches: 'because he is an hireling,' and has no *disinterested* affection. It is speaking of hirelings, *as* their natural evil disposition would make them, and as they too often would be; not that they would *always* do so.

'The wolf,' in the spiritual meaning

of the parable, signifies Satan, or the Tempter, who is the enemy of the souls of the people over whom the teacher rules, as the wolf is enemy to the bodies of the flock, and destroys their souls as the wolf 'scattereth the sheep.' Here the bad teacher is supposed to neglect to warn and defend his people against the approaches and temptations of Satan, as he ought to do, which is likened to the hireling 'leaving the sheep, and fleeing.'

14, 15. See note on ver. 4. 11.

16. It was said on ver. 1, that the 'fold' means the place where God's people are. But up to the coming of Christ the knowledge of God was confined to the Jews. 'This fold' therefore here means, not the Christian Church, which is the sense in which we are *now* to speak of the fold of Christ: but that which was *then* God's Church and people, namely, the Jewish. But our Lord here foretels the calling of the Gentiles to become His followers, and sheep of His flock: for He means them, the Gentiles, by the 'other sheep *which he had*' (that is, whom He loved, and who *were to be* among His chosen people,) 'not of this,' the Jewish, 'fold.'

'I must bring,' that is, convert to be His believers. Our Lord did not Himself preach to the Gentiles, but He 'brought' them to Himself by His Word, preached through the Apostles by His Spirit after Him.

'There shall be one fold,' when, all nations being equally called to become

also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not

the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because

Christians, there should be no more distinction between the people of God, as there was a distinction between Jew and Gentile: but they should all be 'one fold,' under 'one Shepherd,' Christ.

17. In this verse our Lord refers to what He had alluded to before (ver. 11. 15), His death. He signifies that *one* great cause of the inconceivable love of the Father for Him is His marvellous work of obedience to the Father and of love for men, in dying as a sacrifice for them. 'That I might take it again:' this is said to signify that His work would be incomplete if He were simply to die, without rising again, as He did, it not being possible that He should be 'holden of death' (Acts ii. 24, where see note). He therefore adds that He should 'take again' His life, when He finished the work of man's salvation by His resurrection.

18. Our Lord in this verse signifies that it was entirely of His own free will that He laid down His life for man, and also rose again: being also according to the commandment or will of the

Father, with which His own will was entirely one. See note on v. 30.

20. See note on vii. 20.

21. See note on ix. 16. 'A devil,' acting through a man.

22. The 'feast of the dedication' was one appointed by Judas Maccabeus, when he had driven the heathen invaders from Judea, (as we may read in the apocryphal books of the Maccabees,) and had a solemn dedication of a new altar which he had erected to God in the Temple.

24, 25. These were some of the evil and unbelieving Jews; for otherwise they would not have 'doubted.' They doubted because they were disposed to it. For our Lord, as He says, *had* told them, and they refused to believe. He had told them in words, and still more clearly by the 'works' or miracles which He did 'in his Father's name,' or by His power, and which 'bore witness of him,' or shewed who He was.

26. Christ tells them that the reason why they 'doubted' was, not that they had not had proof enough concerning

ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you

from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphem-

Him, but because they 'were not of his sheep:' that is, they were not in a right state of mind, *enabling* them to be His followers. In other words they did not attempt to do the will of God: and it has been explained before that such *could not* rightly receive Christ's doctrine (see note on vii. 17).

27. See note on ver. 4.

28. See note on v. 24. 'They shall never perish,' namely, those who hold fast their faith to the end.

29. See note on vi. 37. 'Pluck them out of' God's 'hand,' in this and the preceding verse, means 'cause them to fall away from God.'

30. This is a clear declaration that Christ is God, God the Son, one with God the Father: for of no one but God could this be said. It was rightly so understood by the Jews, (as they said, ver. 33, 'thou makest thyself,' callest thyself, 'God,') just as they rightly understood His words in viii. 58, to signify that He is God; which they shewed by receiving both expressions in the same way, by taking up stones to stone Him: pretending that they were indignant at what they called blasphemy, as they say in ver. 33.

34—36. It has been said before (note on Matt. xix. 17), that our Lord did not fully disclose who He was, or some other of the deeper and more mysterious parts of His doctrine, except to the few who were fit rightly to receive and use them. Accordingly, here, when the Jews received His wonderful declaration (ver. 30), in an impious and hardened manner, shewing that they were unfit to make a good use of it, our Lord, instead of going on further to explain it, as He might have done had they received it aright, rather withdraws it from sight: speaks of Himself simply as the 'Son of God,' (in which title the great truth of His Deity is *contained*, but not explicitly stated,) and as come into the world 'sent from God,' and 'sanctified' by Him, that is, filled with holiness by His Spirit (see note on Matt. xxviii. 18). He then shews them that even according to what they themselves believed and admitted, He might well call Himself the Son of God. In ver. 34, the 'law' means, as it often does, the Old Testament generally: the words quoted being in fact in one of the Psalms (lxxxii. 6), where David, according to a custom which the Jews

est; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER XI.

1 Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

sometimes had (ib. 1; Ps. cxxxviii. 1, &c.), calls great and powerful persons 'gods;' that is, as it were, gods among men. The great persons referred to were especially judges, as we see in the previous verses of this Psalm (lxxxii. 2—4): 'to whom the word of God came,' namely, the commandment of God to 'deliver the outcast and poor.' And this passage of the Psalms was a true 'Scripture,' which could not be 'broken,' or come false. Our Lord therefore tells them that according to what they themselves acknowledged, much more should they admit His title to be the Son of God. Thus, without denying the great mystery spoken of in ver. 30, he withdraws it, as not 'casting pearls before swine (Matt. vii. 6, where see note).

37. 'The works of my Father,' that is, miracles and other works of mercy and love, done by the power of His Father given unto Him (see note on Matt. xxviii. 18), and which were among

the chief proofs whereby the people were required to 'believe' Him.

38. 'Though ye believe not *me*,' that is, merely by what He said, without considering the works which He did. 'Believe the works:' that is, 'believe me on account of the works,' as in the verse preceding. 'The Father is in me, and I in him,' means the same as ver. 30.

39. 'Escaped:' probably by a miracle. See note on viii. 59.

40. 'The place:' Bethabara (i. 28).

CH. XI. 1. 'Mary and Martha:' see Luke x. 38—42.

2. See Matt. xxvi. 7, and note.

3. Our Lord had admitted Martha and Mary and Lazarus to His friendship (as we see in ver. 5): wherefore they describe Lazarus to Him as 'he whom thou lovest.'

4. 'Not unto death,' that is, not unto final death. Lazarus indeed died, but only for a time, and returned again to

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

earth. 'For the glory of God:' that is, the special purpose, in the counsels of God, of the sickness of Lazarus, which our Lord here speaks of, was that the miracle which He was about to do, of raising him again, might be occasioned, and so Christ should be 'glorified.'

6. 'He abode two days in the same place,' in order that the sickness should have time to run its course, and Lazarus should die.

9. See note on ix. 4. Our Lord here means the same, that He must work His works while he was on earth: and that as they were appointed for Him to do, the Jews who wished to slay Him, would not be able to do so (see note on vii. 30). He says that as, ordinarily speaking, there are about twelve hours of the day during which the sun ('the light of this world') shines, and men may 'walk,' and work by its light, so He was to work the work He had undertaken, during His appointed time among men.

10. Our Lord in this verse rather

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

turns the subject, as it was observed He did before (see ix. 4, and note), for a practical purpose, into a warning to men; and here the light and the darkness appear not to mean as before, life-time and death, but the light of the Gospel and the darkness of ignorance (see note on i. 4, 5). Our Lord warns His hearers to make use of that light and walk, that is, act in it and according to it; for otherwise they would be living in the 'night' or darkness of ignorance, and having no inward light, they would 'stumble,' or fall into error and sin.

11. See note on Matt. ix. 24.

15. Our Lord signifies that, had He been there, He should have healed him of his sickness before death; whereas now He would, by a still greater miracle, namely, by raising him from death, still more confirm their faith, or make them 'believe' in His power and in Him, wherefore He says He is glad 'for their sakes,' on their account.

16. The Apostle Thomas expected

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again

that the Jews would kill our Lord, and is confident for himself and the rest that they would have courage to 'die with him'; though we see that when the time of trial really did come afterwards, he, with all the others, lost his resolution, and 'forsook him and fled' (Matt. xxvi. 56).

20. This difference of conduct in Martha and Mary, Martha being the more forward and active, is somewhat according to their characters, as we see them in Luke x. 38—42, where see note.

22. 'Even now,' that is, even though he is dead: supposing it possible, as it would seem, that Jesus would do as He did.

23—26. Our Lord, in thus speaking to Martha, probably meant to turn her mind to several things. In saying that her brother should rise, He announces to her the miracle that was approaching; but He also might refer to his resur-

in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in

rection at the last day. Martha mistakes in supposing that He referred to this alone; but from her words our Lord takes occasion to tell her of the great truths which He mentions in ver. 25. 'I am the resurrection and the life:' that is, *through* Christ alone, and what He has done for us, do men rise again to eternal life. So 'live,' at the end of the verse, means rise to everlasting life; and in the next verse 'die' means the death or everlasting torment of the soul in hell. We see also from ver. 40, that our Lord meant not only that such were the fruits of faith to the believer himself, but that such a faith on the part of Martha and Mary would be required in order that their *brother* might be raised again; as we often see in other miracles, that it was so done in answer to men's faith on behalf of others as well as themselves (see Matt. viii. 13, &c.).

27. 'Should come,' was to come.

that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went

33—35. See note on Mark vii. 34.

41. It was explained before (note on Matt. xxviii. 18) that Christ while on earth always spoke of His power as derived from God the Father. So here He speaks of the Father as having 'heard' Him, and given Him power to

work the great miracle which He was about to do.

42. Our Lord means that there was no need, *to Him*, of this special mention that God the Father heard and was with Him on this occasion, as He knew that it ever was so; but as it was so great and wonderful an occasion, He

their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover

spake these words just before the miracle, to impress on the people who He was, even the Son of God, whom the Father had 'sent.'

48. 'The Romans shall take away our place and nation,' or destroy us. This they said, either believing or pretending to believe that Christ was to establish an earthly kingdom against the Romans and Caesar their emperor, as they did before Pontius Pilate, and at other times (see Matt. xxii. 17; Luke xxiii. 2, and notes), whereas we know it was not so, for that the kingdom of Christ was not earthly but spiritual (see note on Matt. ii. 2). They therefore say that if the people followed or believed in Him, the Romans would be displeased with them for allowing a kingdom opposite to their own to be set up, and would come and destroy them.

49. The Jews who had just spoken appear to have *shown a feeling* that it might be useful for them to put Jesus to death, but at the same time to have had a scruple as to *advising* that an innocent man should be slain. Caiaphas, being probably a bolder and worse man than

the rest, tells them that they are ignorant and foolish in having such scruples, for that it was 'expedient,' or a good thing, for them that even an innocent man should 'die for the people, and that the whole nation perish not;' that is, it was *rather* good for them that one of these things should happen than the other, if one of the two must needs be. So it would have been, *had it been* necessary for them that Christ should die in order to prevent the destruction of the people (but, as we know, such was not the case). He therefore means to be understood as advising that our Lord should be put to death.

51, 52. But in saying this, though he himself had only his own wicked meaning in view, he was unknowingly guided by the Holy Spirit ('not of himself,' that is, not from his own thoughts, but by inspiration of God) to speak words which have a prophetic sense, as well as that which he intended. It was as 'High Priest,' and therefore bearing a holy office, though himself a bad man, that God saw fit to inspire Caiaphas in

was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

1 THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but

this manner. His words then signify that Christ 'should' indeed 'die for the people,' but not in the way before stated: but as the atonement and sacrifice for the sins of the whole world; not 'for that nation only,' the Jews, but for all mankind. And, as we know, the ordinary way in which men are placed in that state of salvation in which that great Atonement will avail them, is by becoming members of Christ in His Body, the Christian Church; which is meant here by the 'children of God,' that is, God's chosen people, who were 'scattered abroad,' that is, who were in all parts of the world, being 'gathered in one,' that is, being united in that one Body, the Church.

54. See note on iv. 3.

55. 'Purify themselves' by certain ceremonies ordered by the Law of Moses, without which they were not counted

Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

'pure,' or in a fit state to celebrate the festival.

CH. XII. 3. 'Spikenard:' see note on Mark xiv. 3.

3—8. See notes on Matt. xxvi. 7. 11, 12.

4. 'Should betray,' was to betray. In the other Gospels this is said to be spoken by the disciples generally, or by some of them. Here we see that it was first said by Judas, as being the evil-minded one among them, and they probably followed and agreed with him.

5. 'Pence,' see note on Matt. xviii. 24.

6. 'The bag,' or purse, in which our Lord and His disciples carried what money they wanted for their supply. Judas seems to have often stolen from it, having the charge of it.

7. 'Against the day,' as a preparation for the day.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then

remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

11. 'By reason of him,' that is, of his presence among them, as shewing forth the miracle that Jesus had wrought in raising him. 'Went away,' that is, left the party of the Pharisees.

13. 'Took,' namely, in order to 'straw them in the way.' See Matt. xxi. 8, 9, and notes.

14, 15. See notes on Matt. xxi. 3—5.

16. 'Understood not,' not being yet enlightened by the Holy Spirit: which they received after 'Jesus was glorified,' namely, after His Resurrection and Ascension (see notes on Mark ix. 32; John vii. 39).

17. 'Bare record,' or gave witness, of that miracle.

19. 'Prevail nothing,' that is, cannot at all succeed in attempting to prevent the belief in Christ from spreading.

20. 'Greeks,' see note on Mark vii. 26. These men may have been, though born Gentiles, converted Jews, or at least disposed to shew respect to the Jewish religion, as the centurion in St. Luke vii. 5, where see note.

21. 'Philip,' the Apostle. See i. 44.

23. 'The hour is come,' that is, is very near. 'Glorified,' namely, as before said, by His Resurrection and Ascension.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for

this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up

But these were not to be till after, and as it were in consequence of, His death, of which He goes on in the next verse to speak.

24. 'Abideth alone,' that is, without producing more corn. 'A corn' means a seed. Our Lord says this to prepare His disciples for His death, comparing it to what passes in the growth of corn. He says, that as the seed is put into the ground, so He must die and be buried in the grave: and as it is so, and in no other way, that the seed produces the fruit of which it is the seed, so by His death alone was He to found His Church on earth, and gather it to life eternal.

25. Matt. x. 39. 'Hateth:' see note on Luke xiv. 26. In this place these words seem meant to encourage the Apostles to be as ready to give up their lives as our Lord was about to shew Himself to be in His Death, to which He had just referred.

26. 'Where I am,' or shall be, namely, in heaven.

27. 'This hour,' namely, that of His death. 'For this cause,' namely, in order to die for men. These words (especially 'Father, save me from this hour') are similar to those of our Lord

in His Agony in the garden: see note on Matt. xxvi. 39.

28. 'Glorify thy name,' namely, by giving some token who He, the Son of the Father was: which the voice of God from heaven did immediately after. 'I have glorified it,' appears to signify the many times in which the power and glory of God was shewn in Christ, by His miracles, &c. 'Will glorify it,' namely, by the wonderful events that remained to be done by our Lord.

29. It was not revealed to the people what the voice was, without which they could not understand it.

30. See xi. 15. 42, and notes.

31. 'This world' means the evil world, as before explained (see note on Matt. iv. 9); being therefore under the power of Satan, who is called here and elsewhere, the Prince or Ruler of this world (xiv. 30, &c.), understanding the world in that sense. 'Cast out,' destroyed or overcome: namely, by the death and Resurrection of Christ; see note on Luke x. 18.

'Judgment' means *condemnation* of the (evil) world, which accompanied, or was a part of, the victory of Christ over Satan.

32. 'Lifted up,' on the Cross. 'Draw

from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

all men unto me,' signifies, that the salvation which is by the death of Christ on the Cross is freely offered to 'all men' to whom it is preached. All are called or 'drawn' to Christ, though some only obey the call (see Matt. xxii. 14, and note). And those also who may be saved among the heathen, who have never had the Gospel preached to them, will be saved through the merits of the Sacrifice of Christ.

34. 'The law,' the Old Testament. The passages which the people referred to are such as Isa. ix. 7, &c. These, as the Jews were quite alive to the truth that a great Messiah or King was to come (only they misunderstood its meaning: see note on Matt. ii. 2), they rightly understood to refer to Christ; but they supposed that they meant that He was to 'abide for ever' on earth as an earthly king. They therefore could not tell how He was to be 'lifted up,' understanding by that His being removed. And as they did not know or confess His being born of a woman, they did not know 'who the Son of Man' was.

35. The Jews no doubt asked the question not from an humble and sincere desire of learning the truth, but in

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

mockery and unbelief: so that our Lord, as in such cases was usual with Him (Matt. xxi. 24, &c.), does not give them a direct answer, but a solemn warning to profit by the short remaining time that He was to be with them. He means Himself by 'the light:' see note on i. 5. 'Walk while ye have the light:' see note on xi. 10. 'Lest darkness come:' He warns them that when He was gone, those who had refused to hear Him would be in danger of being left by God in 'darkness' or ignorance; and so they would not be able to 'know whither they were going,' or the right way of life.

36. 'Light' means as before. 'Children of light:' see note on Luke xvi. 8.

'Did hide himself,' probably lest they should take Him: and see note on viii. 59.

38. These words of Isaiah (liii. 1), refer to the time of the preaching of the Gospel, called the 'report' or announcement of it. 'Our report' as it was preached by our Lord and His Apostles: here it means the preaching of our Lord Himself in person. 'Who hath believed?' meaning that few believed, or that the people generally did not. 'To

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

whom hath the arm of the Lord been revealed?' that is to say (putting it as before in the form of a question), the 'arm' or power of God as shewn in Christ, was shewn or 'revealed' to the greater number of those who saw it *to no purpose*, so that it might be spoken of as not revealed at all. 'That the saying might be fulfilled:' see note on Matt. i. 22. So the next verse means that they *could* not believe, *according* to what Esaias had said, and for the reason that he gave.

40. See note on Matt. xiii. 15. It is there said that the *people* had closed their eyes, whereas it is here said that *God* had blinded their eyes. But the meaning is the same. It means that the wilful sins of the people had been such, that God had at length *withdrawn His grace*, by which of course alone they could be enabled to 'see,' understand, and be converted and healed. They were then in a reprobate state, in which (ver. 39) they *could* not believe (see note on v. 44). And this is the fearful punishment which may be sent by God on those who persevere in sin (see notes on Matt. xii. 31, 32; xx. 1—16); which is here described as 'blinding' and 'hardening,' as in the Old Testament, God is

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word

said to have '*hardened* Pharaoh's heart' (Exod. vii. 3, &c.). No doubt this punishment may be removed: but while it lasts the people '*cannot* believe.'

41. See the chapter of Isaiah from which this is taken (vi.), where it appears that the words quoted in the 40th verse were inspired to him in a vision from God. He therefore 'saw the glory' of God in that vision, and 'spake of Him,' namely, he foretold that when 'God manifest in the flesh,' or Christ, should be in the world, those words would be applied.

42. These rulers were afraid to confess lest the Pharisees should do as they had threatened, and cause them to be 'put out of the synagogue' (see note on ix. 22).

44. 'Not on me,' that is, not on Christ as if He could be separate from the Father. See note on v. 19.

45. This is because Christ is Very God, and therefore entirely one with the Father (see note on x. 30). Not that those who saw Christ saw God as He is from everlasting, but 'veiled in the flesh' (see note on i. 18).

46. See note on ver. 35.

47. See note on iii. 17.

48. 'The word shall judge him,' that

that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into

the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou

is, when the time of judgment shall come at the Last Day, the unbeliever will be judged *according to* the word spoken by Christ, and rejected by him, and as it were *by* that word.

49, 50. See note on v. 19. 'His commandment is life,' that is, gives it, leads to it.

CH. XIII. 1. 'His own,' His own people. 'He loved them,' as He was about to shew by the action, setting forth love and kindness, which He was about to do.

3. See note on v. 19.

4, 5. This action of our Lord was done as signifying generally, by an instance, any deed of kindness and love to others: and besides impressing us with feelings of love and gratitude for the unspeakable condescension which moved Him, the Son of God, to do such

an act towards His creatures and disciples, it is meant to teach us, by example, to be ever ready to do such works of kindness, of personal service and charity, humility and self-abasement for the good of others. See further the note on ver. 8.

6. Peter said this in amazement at the gracious act of the Lord.

7. 'Knowest not,' understandest not; as not being yet enlightened by the Holy Spirit. 'Thou shalt know hereafter,' namely, after having received that Spirit; as our Lord often spake on other occasions (xvi. 13, &c.).

8. Peter was shocked at his Lord's performing that menial office.

The simple meaning of Christ's action was stated above. But His words in this verse are to shew that it had a further and a hidden meaning, and that the 'washing' signifies also the

shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

cleansing of our souls from sin by the blood of Christ, as the body is cleansed by washing (Rev. vii. 14, &c.). So our Lord says that unless Peter is 'washed' by Him, that is, unless through the merit of His Atonement his sins are blotted out in the sight of God, he has 'no part with' Him, is not a member of Him, (see note on i. 4,) has no benefit from His coming on earth. The 'washing' also refers in a special sense to the waters of Baptism, called elsewhere 'the washing of regeneration' (Tit. iii. 5), by which the stain of original sin is done away, and the soul endowed with the gift of the Holy Spirit, and made capable of resisting sin and 'entering into the kingdom of God;' as is said of Baptism in iii. 5, where see note.

9. Peter still did not understand our Lord, and supposed that He was speaking of the mere outward action of washing the feet: so that when he heard Christ speak of the need of 'washing' (as just explained) to him, he, according to the eagerness of his nature, of which we see many instances in the Gospels (ver. 37, &c.), desired that it might be applied generally to him, and not only to his feet.

10, 11. 'He that is washed,' here appears to mean one who *has* been received into God's favour, has been (so far) forgiven his old sins, (Matt.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

ix. 2; 2 Pet. i. 9,) and who on the whole lives a life that is acceptable to God, and is therefore in a state of salvation. Such were the Apostles, except Judas, from the time of their being called; as our Lord says, 'Ye are clean, but not all.' In the Christian Church such are those who have been baptized, and have since their Baptism lived in faith and holiness. Our Lord signifies that such persons do not require such a complete restoration and renewal of soul as would answer to the washing of the whole body. Such a complete change is needed by the unconverted and unbelievers, and by those Christians who are in a state of deadly sin. But the others, Christ says, are 'clean every whit,' that is, they are on the whole in a good and sound spiritual state, and do not need a total change. But still such persons, even the best of men, are yet in a very imperfect state, and must needs fall into frequent sins of weakness and infirmity: and as these need to be repented of, our Lord says that 'he that is washed needeth to wash his feet,' by which He means the daily repentance and constant amendment in small things (as the feet are small compared with the whole body), which is needed even in the holiest of men.

12—15. See note on ver. 4, 5. 'Ye also,' much more, 'ought' to do so.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said,

16. "Therefore," our Lord means, "since the lord" (or master), he 'that sent' the servant, "has done even this humble office, much more ought the servant, 'he that is sent,' to be ready to do so."

17. Our Lord means that they will *not* be 'happy,' only from 'knowing these things,' which He was teaching them: but only if they *did* them. Indeed they would of course be doubly *unhappy* if knowing them they wilfully did not do them.

18. 'Not of you all:' Judas being excepted as before, who was not 'chosen,' in the same sense as the others were, elect and faithful Apostles.

'But that' it may be so, means, 'but there is one among you who will be unlike the rest, and so,' &c.

'The Scripture' (Ps. xli. 9).

'Lifted up his heel,' in order to

he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*.

hurt: comparing him to a vicious animal.

19. 'I tell you,' namely, of His betrayal and death. We often see (Matt. xvii. 22, 23, &c.) that He wished to prepare His disciples for that fearful event, that they might not be offended and fall from their faith when they saw it happen: so that when it 'came to pass' they might still believe that Christ was 'He,' that is, the Saviour and Messiah.

20. Matt. x. 40.

23. This disciple was St. John himself, as we see from ch. xxi. 20. 24. He does not name himself, probably from modesty: but by the description we perceive that he was highly favoured, in that Christ loved him in a special and singular way, even above the other Apostles.

26. 'Sop,' or morsel, of what was on the table.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was

gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know

27. 'Entered into him,' to confirm the evil purpose already conceived in him (ver. 2).

Our Lord's words appear spoken according to the natural desire of His Human Nature, that the fearful suffering of His Passion might soon come, and so pass away (see note on Luke xii. 49, 50).

29. See note on xii. 6.

31. 'Now is,' that is, is immediately about to be. See note on xii. 23.

'God,' God the Father, 'glorified in' Christ, as being one with Him, and in and through what Christ did.

32. This verse signifies that both God the Father, according to the last verse, was glorified in Christ, and that He glorified Christ Himself, as God made man, by His Resurrection and Ascension (see note on Matt. xxviii. 18).

33. See vii. 34, and note. We must observe that the words, though the same as those which our Lord said to the Jews, and to some extent meaning the same, have not the *further* special meaning which these had. Here, as we may see from ver. 36, our Lord means

that He was about to leave them for a while, so that they, remaining on earth to do His work, would not be able 'to follow Him *now*;' and that was equally true of the evil-minded Jews. But, as was explained in the note quoted, our Lord meant further of them, that being in sin they would not be able to *find* Him in the spiritual sense: which would not be true of His faithful disciples.

'Little children,' used as a term of affection.

34, 35. This is a general commandment to all Christians, that they are to 'love one another,' that is, all men, and all Christians especially. See note on Matt. v. 42—48.

Not only was it a 'new commandment,' as is there explained, to the *Jews*, to love all men: but the love of Christians even for 'one another,' or for their *fellow*-Christians, is to be a new and different feeling from the mere natural feeling of love for those near to us, or among whom we are, which even the heathen may have. So Christ teaches in this verse, when He says we are to love one another '*as He hath*

that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

loved us. It is to be Christian charity, as described in 1 Cor. xiii: it is to be a religious love. We are to love others as our brethren in Christ, and for His sake, and after the model of God Himself (Matt. v. 48; 1 John iv. 11). The natural affections are good, but in the heart of the Christian they are not enough; and indeed they are apt to become excessive, unless they are governed by, and, as it were, made a part of the love of God, to which all our feelings are to be referred. This is the 'love' spoken of here, which was to be the sign of a true disciple of Christ: and all men were to see it, and so 'know' their true discipleship, because it was to shew itself by such outward marks as the action spoken of in the beginning of this chapter, and in the chapter of the Epistle to the Corinthians above quoted.

36. 'Whither I go,' namely, to Death and Resurrection. Peter did literally 'follow' Christ to death 'afterwards,' as he was put to death by crucifixion, after the example of his Master.

38. 'Shall not crow,' that is, shall not crow *twice*. See note on Matt. xxvi. 34.

CHAPTER XIV.

1 LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou

CH. XIV. 1. Our Lord signifies that belief, or trust, in Him and His Father, would prevent their minds being troubled. A right belief in the Father would necessarily lead to a right faith in the Son also, being One with the Father: see note on i. 18.

2. 'My Father's house,' Heaven. 'Many mansions,' mean the abodes prepared for the blessed in Heaven. The word 'many' may mean 'many different,' signifying that there will be higher rewards, greater degrees of glory, for some than others, even as there will be severer punishments for some than others (see 1 Cor. xv. 41; Matt. xi. 22, &c.).

'To prepare a place,' namely, in Heaven.

3. 'I will come again,' at the Day of Judgment, when Christ will 'receive' His Saints into Heaven.

4. 'Whither I go,' namely, to Heaven: the 'way' being, as immediately after our Lord sets forth, by Him: that is, by becoming living members of Him, baptized Christians living in faith and obedience. So He had expounded to them before, and therefore He says 'the way ye know.'

goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

6. 'The way,' as before He said, 'I am the door' (x. 9, where see note). 'The life:' see note on i. 4. 'By me:' see note on ver. 4.

7. See note on viii. 19.

9. See note on xii. 45.

10. 'I am in the Father, and the Father in me:' see note on x. 30.

'I speak not of myself,' see note on v. 19.

'The Father doeth the works;' in the same sense in which our Lord had just said that His works were not His, but the Father's.

11. 'Or else,' that is, if their faith was not strong enough to believe His words ('believe me'), He calls on them to believe by the testimony of His miracles ('the works').

12. This verse refers to the works, both what are commonly called miracles and the spiritual wonders of conversion, which the early Christians, and particularly the Apostles, had power to do; 'he that believeth' being understood as in Matt. xvii. 20 and Mark xvi. 17, where see notes. Our Lord says

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

that in one sense these works would be 'greater' than even those which He vouchsafed to do, by which He appears to mean, not that the works would be in themselves more wonderful, but that the *effect* of them, namely, the gathering of thousands into the Church, which is also itself meant as one of the works, was to be greater than He had seen fit should follow on His own miracles. Our Lord came to *plant* the Church, but its great spread, as we see in the Acts of the Apostles, followed on the preaching of the Apostles after His Ascension. And this is what He signifies by the words 'because I go to my Father.' It was not till after He had ascended to the Father, that the Holy Ghost the Comforter was to descend and dwell in the Apostles; and according to God's purpose, it was not till they had received that great gift that they were to be able to work miracles and convert mankind.

13, 14. 'Whatsoever,' see note on Matt. xxi. 22. 'In my name,' that is, as Christians, for the sake of what

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

Christ has done for us, and through His intercession to the Father. 'Glorified in Him,' see note on xiii. 31.

15. 'Keep my commandments,' inasmuch as obedience is the only test of a true love for God (see note on Matt. v. 19).

16. 'Comforter' is the name here and elsewhere given to the Holy Ghost (ver. 26, &c.), as being He who dwells in the soul, and 'comforts' it with heavenly peace and spiritual strength. And this will be 'for ever,' that is, the Spirit will dwell in the Church, and in the hearts of the faithful, as long as the world lasts.

17, 18. 'Whom the world cannot receive,' see notes on i. 5. 10.

The end of the 17th verse appears to point out the different state of the Apostles *then*, and when the Holy Ghost should have descended upon them. At the time He spake, Christ said the Spirit 'dwelt *with* them,' namely, outwardly, in the Person of Christ, who was with them; as we often see that from the mysterious Oneness of the Persons of the Holy Trinity, what is more properly said of one of the Persons is attributed to another. So here the Spirit is said to dwell with them, inasmuch as Christ was with them; and so it is here said 'He shall

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou

be *in* you,' namely, when He descended on the Day of Pentecost to dwell inwardly in their souls: but in the next verse Christ saith '*I* will come to you,' which still means the same, as He visited them in the Holy Ghost, with whom and with the Father He is One.

19. 'A little while,' till after His Ascension, then nigh at hand, when in the ordinary sense He would cease to be seen. 'Ye see me,' or shall see me, when the world no longer would, namely, not by the bodily eye, but by the eye of faith, by which we see and hold communion with Christ, even though no longer with us in the flesh.

'Live,' that is, have eternal life, which we only have 'because' Christ hath it, and imparteth it to us (see note on i. 4).

20. 'At that day,' namely, when enlightened by the Spirit.

'Ye in me, and I in you,' see note on i. 4.

21. 'He it is that loveth me,' see note on ver. 15. 'I will manifest myself to him' refers to the same enlightenment by the Holy Spirit, by which alone we are enabled to know Christ and spiritual things.

22. 'Judas,' the Apostle, otherwise called Jude.

wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he

shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

23. This and the next verse convey an answer to the question of Judas. As was said before (note on ver. 21), Christ can only be made known to us ('manifested') by the enlightenment of the Holy Ghost dwelling in us, which great gift is of course only for those who strive to 'keep his words,' and therefore not for the world, which means those who do not so strive (see note on Matt. iv. 9). Here that gracious Indwelling is spoken of by our Lord as that of Himself and the Father, who dwell in us in the Person of that Holy Comforter (see note on ver. 17, 18).

24. 'He that loveth me not keepeth not my sayings,' and to such an one our Lord signifies He will not be manifested. 'Not mine,' see note on v. 19.

26. 'In my name,' that is, in the place of Christ, and in virtue of His Resurrection and Ascension.

'He shall teach you all things:' that is, all spiritual things, and enable them both to remember and understand our Lord's words.

27. 'Not as the world giveth,' that

is, not that unreal appearance of peace and happiness which alone the world can give.

28. 'I come again,' see note on ver. 17, 18.

By the latter part of the verse our Lord signifies that if His disciples really had known who He was (it has been stated before that they do not appear to have fully known this while He was yet on earth with them: see note on Matt. xix. 17), and had loved Him accordingly, they would have rejoiced to hear that He was returning from His earthly sufferings to His Father, to the glory which He had with Him before the world was. In the last words of the verse our Lord speaks according to the humiliation of His human nature, wherein He had lowered Himself from His glorious state as God in Heaven with the Father, and become for a time 'a little lower than the angels' (Heb. ii. 9). See note on v. 19.

29. 'It,' namely, His departure, and the coming of the Holy Ghost. 'Believe,' believe what Christ had told them about it.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

30. 'Hereafter I will not talk much,' inasmuch as His remaining time on earth was short. 'The prince of this world:' see note on xii. 31.

'Hath nothing in me,' appears to mean 'is ever at enmity with me;' and refers to the short triumph which Satan was about to have over Christ, in His being subjected to wicked men, and put to death, by which His 'talking' with His disciples would be interrupted: see note on Luke xxii. 53.

31. 'That the world may know,' that is, 'I am about to die that the world may know,' namely, know His love and obedience to the Father: see note on x. 18.

CH. XV. 1. Our Lord being likened to a vine, or it might be to any other tree, God the Father is called the 'husbandman,' or he who planted the tree: as the Father had sent the Son upon earth. Christ is compared to a tree, as it is by being joined with Him, members of Him, one with Him, even as branches are with the tree, that we are saved (see note on i. 4).

2. A 'branch bearing no fruit,' means,

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

one who produces no fruits of faith or good works, which are likened to the fruits of trees: and to be 'taken away' means the destruction of everlasting punishment: both as in Matt. iii. 10, where see note.

'Purgeth,' cleanseth, improveth: signifying the various means by which God leads on the good ('branches that bear fruit') to higher degrees of goodness ('that it may bring forth more fruit'), whether by afflictions, by mercies, by warnings, or in whatever other way He may deal with them to that end.

3. 'Clean:' see note on xiii. 10. 'Through the word,' as that word had led them to follow and obey Christ.

4, 5. 'Abide,' or dwell: see note on vi. 56.

6. 'Cast forth as a branch, and is withered:' that is, he falls off, as a *dead* branch does from its tree, and withers or perishes altogether. The man is likened to this who has not that real union with Christ by which alone he can have spiritual life (see note on i. 4); that union which is first given in Baptism, when we become members of Christ, but which can only be kept by a

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

true faith, and which is lost by all who continue in wilful sin, who are described as 'not abiding in' Christ. Of these our Lord here signifies, that if they remain to the last in that impenitent state, they will be lost for ever, *as* men gather dead branches and burn them.

7. 'If my words abide in you,' that is, if ye keep and obey them. For the rest of the verse, see note on Matt. xxi. 22. 'Ask,' of God.

8. See note on Matt. v. 16. 'Disciples,' true disciples.

9. 'Continue in my love,' that is, 'so live that I may continue so to love you:' namely, in obedience to His commandments, as appears by the next verse.

11. 'That my joy may remain in you,' that is, 'that I may continue to rejoice in you,' namely, as before, by their lives.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it* hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world,

13. Our Lord here alludes to His coming sacrifice for men; whom He graciously calls His friends, but with a particular reference to His Apostles, whom He was addressing, as we see by the next verse.

15. 'All things,' that is, all necessary spiritual things; as a man tells his friends important things about himself, or otherwise, which he does not impart to others. 'Heard of my Father' (see note on v. 20).

16. The 'fruit,' or good works of the Apostles here spoken of, is their labours in spreading the Gospel; which were to 'remain,' that is, have a lasting effect in the conversion of the world. For the end of the verse, see note on Matt. xxi. 22.

18. See notes on i. 10, 11.

19. 'If ye were of the world,' that is,

but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among

them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

1 THESE things have I spoken

if ye were evil, as the world is in the scriptural sense (see note on Matt. iv. 9). 'Out of' this world the Lord had 'chosen' them, and separated them, and therefore naturally the world hated them.

20. 'That I said' (xiii. 16). Whatever befalls a lord, or master, may be expected to befall the servant, who follows him, and shares his course.

21. See note on Matt. x. 22. 'Because they know not him that sent me;' as a true knowledge of God would have kept them from that sin.

22. 'They had not had,' or would not have been guilty of sin; because they would have had no opportunity of knowing better (see note on ix. 41).

'Cloke,' or excuse.

23. This is because the Father and the Son are One (see note on xii. 45).

24. Our Lord had said before that the *words* which He spoke were enough to lead them to believe, and therefore to

leave them inexcusable in their unbelief and hatred of Him; here He says the same of His miracles, which were another proof of who He was (see note on xiv. 11). For the end of the verse, see note on xii. 45.

25. Ps. xxxv. 19.

26. See note on xiv. 16. 'He shall testify of me:' that is, the Holy Ghost, by the spiritual gifts with which He endued the Apostles, would enable them to bear witness to Christ and His Gospel.

27. 'Ye *also* shall bear witness,' that is, in their natural character, *as well as* by inspiration; which they would be able to do by speaking of what they had seen Christ do 'from the beginning' of His ministry.

CH. XVI. 1. Our Lord means that He had spoken to them 'these things,' that is, the words of encouragement and comfort in the last chapter with respect to their future course and sufferings, to prevent their being 'offended,' that is,

unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

led into the sin (see note on Matt. v. 29) of falling from their faith in consequence of the persecutions.

2. 'Put out of the synagogue:' see note on ix. 22. Whosoever killeth you.' These words need not be taken strictly, but mean generally those who should persecute and slay the first disciples, that is, the *Jews* who should do so; for of them only, and not of heathens, it could be said that they thought to do service to the true God. These Jews might think, as we know St. Paul did before his conversion (see Acts xxvi. 9, 10), that it was right to persecute the Christians. We see from what St. Paul says of himself (see 1 Tim. i. 13), in what way *such* persons should be regarded: as sinners indeed, because their ignorance of the truth was their own fault, as they might have known it; but still as subjects of the forgiveness of God, as not wilfully sinning against the convictions of their own hearts. Men who so sin wilfully, as long as they remain so, are of course unforgiven.

3. 'Do unto you,' for Christ's sake (see xv. 21, and note).

4. See note on xiii. 19. 'Because I was with you,' and was, our Lord means, to remain with them for a time; so

that it was not yet necessary to prepare them for His departure.

5, 6. Our Lord means that though the disciples could feel sorrow when they heard that He was to leave them, they were too sluggish-minded and fearful even to ask Him whither He was to go; which, if they did, He could comfort them, as He does in the next verses.

7. 'Nevertheless,' though they had not asked, He tells them; and though they were so sorrowful for it, He tells them that His returning to Heaven would bring still greater blessings on them, namely, the inward presence of the Holy Ghost *in* their souls, which was to be a higher gift than even the outward abode of Christ *with* them. See note on xiv. 17, 18. 'Expedient,' good for them. 'The Comforter' (the Holy Ghost) 'will not come.' According to God's counsels the Holy Spirit was not to be sent till after the Ascension of Christ.

8. 'Reprove' means 'convince,' implying also that there was sin in those who were to be convinced, namely, the men in 'the world.' The meaning of the verse is, that by the coming of the Holy Ghost a manifest proof would be

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but what-

soever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

set forth to the conviction of the world, of 'sin, righteousness, and judgment,' as explained in the following verses.

9. This verse means that the great sin of those who rejected our Lord through unbelief (meant by 'they' who 'believe not on me') would be publicly set forth by the power of the Holy Ghost, shewn in the preaching and the works of the Apostles.

10. 'Righteousness,' namely, that of Christ. That perfect righteousness was shewn by His victory over death in His Resurrection, and in his return to heaven (here described by the words, 'I go to my Father, and ye see me no more'); and this also was to be set forth and shewn to have that meaning, by the preaching of the Apostles after receiving the Holy Ghost.

11. This verse means that the power of Satan was destroyed (which is meant by the 'prince of this world,' see note on xii. 31, being 'judged,' that is, condemned,) by the Death and Resurrection of Christ: see note on Luke x. 18. The full effect of that marvellous work, the Atonement of Christ, was not to be till after the gift of the Holy Spirit at Pentecost: the crowning act of the love of God in the redemption of man.

12. 'Ye cannot bear them,' are not fit to receive them, namely, the higher doctrines of the Gospel: which, as we have seen before (see note on Mark ix.

32), the Apostles were not equal to understanding and believing till enlightened by the Holy Ghost.

13. 'Not of Himself,' that is, not of Himself *alone*, or separate from the Father, with whom the Holy Spirit is One, even as Christ is. He therefore cannot speak of Himself in that sense, as Christ cannot: see v. 19, and note. 'Whatsoever he shall hear,' namely, from the Father, who is spoken of in Scripture as the fountain of all truth (James i. 17, &c.).

14. 'Of mine,' 'my doctrine:' which the Holy Ghost would teach more fully to men.

15. 'All things that the Father hath are mine,' because the Father and the Son are One: see x. 30, and note. 'Therefore,' our Lord means, teaching that which He, the Holy Spirit, heard from the Father, as was said in the 13th verse, is the same as teaching the doctrine of the Son.

16. 'A little while, and ye shall not see me:' that is, '*after* a little while ye shall cease seeing me, for a time:' namely, during the time, then near approaching, when He was to be 'hollowed of death,' the interval between His Death and His Resurrection. So 'again a little while, and ye shall see me,' means, that shortly after the time when they should cease to see Him, namely, His Death, they should again see Him:

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and

ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye

shewing that the interval between His Death and His Resurrection would be short. '*Because I go to the Father,*' signifies that our Lord rose again (when they would '*see*' Him) *in order* to go to the Father.

17. This, as referring to His Death, was one of the sayings which, as we have seen before (see note on Mark ix. 32), the Apostles could not yet understand.

20. '*Ye shall weep,*' namely, at the Death of our Lord. '*The world,*' the evil world (see note on Matt. iv. 9). '*Turned into joy,*' by Christ's Resurrection and its joyful consequences.

21. The sorrow of the Apostles, followed by joy, is likened to the pain of the woman, followed by happiness.

22. '*Ye now have,*' that is, are immediately about to have, sorrow. '*I will see you again:*' referring both to the time between His Resurrection and Ascension, when He would be with them in the flesh, and to the time

after Pentecost: see note on xiv. 17, 18.

23, 24. '*In that day,*' when enlightened by the Holy Ghost. '*Ye shall ask me nothing.*' These words appear to mean that they would not *then* pray to Christ, or address Him, in the way in which they now did, or as supposing that they were addressing a person distinct and separate from the Father (inasmuch as they did not know rightly who He was): but that they would know fully concerning Him, and that they *could* not '*ask Him,*' that is, address Him alone, for in praying to Him they would also be praying to the Father (see note on xii. 45). He also tells them that, though of course we do pray to Christ Himself very often, the full prayer of the Christian, as we see so much in our Liturgy, is addressed *to* the Father through, or for the sake of, or for the merits of, His Son our Lord. This they had not yet learned, as we see in the next verse.

See note on Matt. xxi. 22.

shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

25. 'Proverbs' here means sayings somewhat concealed or disguised: such as we see our Lord often used to His disciples, as they were not then fit to have the truth fully set forth to them; but which they remembered and understood after receiving the Holy Spirit (see ver. 12, and note), which is the time our Lord means when He says, 'the time cometh.' 'I shall shew you,' namely, by the Holy Spirit: see note on xiv. 17, 18.

26. Our Lord graciously assures His Apostles that they, perhaps alone among all men, were and would be so in God's favour, as being the first-fruits of His true believers (ver. 27), that His merciful intercession would hardly be needed for them, and the Father would of Himself hear their prayers.

30. 'Needest not that any man should ask thee:' that is, our Lord had spoken so fully to them on *this* point which He had just mentioned, that the Apostles, besides concluding from it that, as come from the Father and going to Him, He must 'know all things,' felt

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of

sure that He was ready to teach them all needful things without their asking Him to do so.

31, 32. Our Lord warns them in these words that their faith, though a real one then, was weak, and would not be able to stand in the time of persecution and danger, as it ought, and as it did after they were strengthened by the Indwelling of the Holy Ghost. It is similar to our Lord's warning to Peter: xiii. 38. 'The hour,' namely, that of our Lord being taken by His enemies, when the Apostles 'forsook Him and fled' (Matt. xxvi. 56): which was so near at hand, that our Lord says 'yea, is now come.'

33. 'In me:' see note on i. 4. 'I have overcome the world,' that is, the power of evil (see note on Matt. iv. 9), conquered by His Death and Resurrection (see note on Luke x. 18); which were near at hand, and therefore their effect is spoken of as having taken place. Through the same, His Atonement, His Apostles and believers were to receive power to overcome the world,

good cheer; I have overcome the world.

CHAPTER XVII.

1 THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with

the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

and therefore were to be 'of good cheer.'

CH. XVII. 1. On this chapter, which contains the wonderful words of an address or prayer of Christ to God the Father, we should remark, as was done on another subject (see note on Matt. xxvi. 39), that it would be hardly reverent to attempt to set forth its meaning minutely and fully: but the general sense is clear.

'The hour,' namely, of His Death and Resurrection: see note on xiii. 31. 'That thy Son also may glorify thee,' namely, by the same, His Death and victory over death.

2. 'Power,' as our Lord and King. See note on Matt. xxviii. 18. 'As many as thou hast given him:' see note on vi. 37.

3. See notes on i. 4; iii. 36.

4. These words are spoken as if the work of Redemption was actually finish-

ed, inasmuch as it was soon about to be so.

5. 'Before the world was,' that is, from everlasting.

6. 'Thou gavest me:' see note on vi. 37. 'Thine they were,' namely, *before* they were called to be Christ's followers: inasmuch as they were *then* counted worthy *to be* called, by God Himself.

7, 8. See note on Matt. xxviii. 18.

9. 'I pray not,' that is, 'I pray not now.' 'The world' means the evil world (see note on Matt. iv. 9): we know that our Lord did pray for the evil ones of the world (Luke xxiii. 34, &c.). This verse therefore, and also ver. 20, mean, that He was now praying in a special and peculiar sense for His faithful followers only.

10. 'I am glorified in them:' inasmuch as it is Christ who dwells and works in His saints (Gal. ii. 20, &c.).

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the

world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

11. 'I am no more in the world,' meaning, as in ver. 4, that He was *immediately about* to leave it. 'That they may be one, as we are.' The unity or oneness of Christians in one body, as members of Christ, and therein one of another, so often spoken of in Scripture (Eph. iv. 4, &c.), is here graciously said to be in some measure even like the mysterious oneness of Christ with the Father.

12. 'Those that thou gavest me' (see note on vi. 37). It here means the Apostles, all of whom might have remained with Christ, and been His true children, had they all rightly used the grace given to them. 'The son of perdition,' Judas. 'Perdition' means everlasting destruction. 'The son of,' means one who was given up to, or belonged to, perdition: in consequence of what he did.

'That the scripture might be fulfilled:' Ps. cix. 8, &c.

13. 'I speak,' that is, to the Apostles, while He was still 'in the world.'

'My joy,' the joy which I give unto them.

14. See notes on i. 10, 11.

15. Here 'the world' is meant in its common sense. Our Lord did not pray that the Father would *yet* take the Apostles from this world to heaven, as they still had work to do in it: but that while in the world they should be kept from evil.

18. 'Even so,' as having in some degree the same mission, to preach the Gospel; and also as about to receive from Christ the Holy Spirit, as He had from the Father.

19. 'Sanctify' here appears to mean what we call 'consecrate,' or set apart for the performance of a sacred office. Our Lord had said (in the last verse) that He imparted to His Apostles the same mission (in some degree) which He had received from the Father; and He now says that *one* great object of His giving Himself as He had done to that great work, was to fit and prepare the Apostles to be 'sanctified' or appointed

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto

to carry it on after He should have left them: 'through the truth' and power which He gave them.

20. See note on ver. 9. 'Their word,' the Gospel which they should preach.

21. See note on ver. 11. 'That the world may believe:' namely, by seeing the *fruits* of the faith of Christ in the unity of His followers.

22. 'The glory,' namely, of the inner spiritual life. See notes on i. 4. Matt. xxviii. 18.

23. 'Thou hast loved them, as thou hast loved me:' shewn by their receiving in some degree the same gift of the Spirit, of which the world would see the fruits.

24. 'Where I am,' namely, in heaven:

them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also,

at the end of their time in this world. 'Before the foundation of the world:' see note on ver. 5.

25. 'The world hath not known thee:' see notes on i. 10, 11.

26. 'May be in them:' may be given to them also (see note on xv. 9). Our Lord signifies that the Father loves the true disciples of the Son, in some measure with the same love with which He loves the Son Himself.

CH. XVIII. 1. 'A garden.' This was the garden of Gethsemane, where the Agony of our Lord took place, recorded in the other Gospels (Matt. xxvi. 36, &c.), though not in this.

4. 'Knowing all things that should

which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law

to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I

come upon him:' namely, His sufferings and death. This is said to shew that it was of His own will that Christ submitted to death: see x. 18, and note.

6. 'They fell:' being awe-struck by the presence of Christ.

8. 'These:' the Apostles.

9. 'The saying:' this refers to the words of our Lord in xvii. 12, where see note. The saving of the Apostles from the hands of the soldiers was only

a particular instance of His merciful keeping of them, which, as there explained, has a more extensive meaning.

11. See note on Matt. xxvi. 52. 'The cup:' see note on Matt. xx. 22.

14. See xi. 49—52, and notes.

15. 'Another,' means probably St. John himself. See xiii. 23, and note.

20. 'In secret have I said nothing:'

spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He

denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews

nothing, that is, of His general teaching. Our Lord *preached* openly to the people, though He *explained* the more difficult parts of His preaching afterwards to the few who followed Him with a desire to learn (see Matt. xiii. 11, 15, and notes).

27. The account of Peter's repentance is omitted here, which is given in the other Gospels (see Matt. xxvi. 75, and note).

28. 'They themselves,' the Jews. It being the time of their great feast of the Passover, they had to be in a state of purification, according to the rules of the law of Moses: and, by one of those rules, if they had at that time entered into the hall of the heathen Roman judge, they would have been 'defiled,' that is, not in that state of

purification, and therefore unable to 'eat the passover.'

30. 'Malefactor,' evil-doer. The Jews say this as not really having any charge which they could mention against Christ.

31. Pilate did not wish to have any thing to do with the matter, knowing that Christ was innocent, and yet disliking to release Him for fear of displeasing the people.

It seems that the Jews were allowed by the Romans to put to death when the charge related only to matters of their own law or religion: but not when it related to treason against the emperor, or any civil offence of that kind; and we see that it was of such a crime as that that Jesus was accused (see xix. 12, &c.). The Jews therefore mean

therefore said unto him, It is not lawful for us to put any man to death :

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ?

35 Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me : what hast thou done ?

that in such a case it was not lawful for them to put to death.

32. But in so doing they were unconsciously fulfilling the saying of Jesus Himself, who had foretold that He should die at the hand of the Gentiles (Matt. xx. 19, &c.).

33. See note on Matt. ii. 2.

34. Our Lord says this to prove Pilate, whether he really knew or cared aught about Him, or not.

35. Pilate answers carelessly, shewing that he had no real concern about the matter: saying, that not being a Jew, he could have no knowledge of his own about what he supposed wholly a Jewish question.

36. See note on Matt. ii. 2. Our Lord means by His answer that it was true, as the Jews charged Him (which was Pilate's question) that He was a King: but not in their sense, for if it had been an *earthly* kingdom, He would have used earthly weapons to defend it.

37. 'Thou sayest,' that is, thou sayest truly. 'To this end was I born.' In so far as the object of that wonderful mystery, the Incarnation of the Son

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the

of God, is revealed to us in Scripture, we may say that it was twofold: to make atonement for the sin of mankind by His humiliation and sacrifice, and to set forth, by His preaching and example, so much of heavenly truth as is requisite for our salvation. The former, His Atonement, does not appear to be distinctly referred to in these words: though in one sense the Atonement may be described as part of the truth of God, that is, of His everlasting counsels. But our Lord signifies here that His revelation of the truth, by His teaching and His pattern of holiness and obedience, was one great end of His coming into the world.

'Every one that is of the truth,' means every one who rightly receives the truth of God. Such an one 'heareth,' that is, duly receives and obeys the voice of Christ.

38. Pilate asks this question half in carelessness, as if he did not suppose that real truth could be discovered, or that it signified much whether it was discovered or not: and half as not believing that Jesus could teach it to him; both which are shewn by his imme-

Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1 THEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and

diately going away, without waiting for our Lord's answer.

39. 'One,' one prisoner. See note on Matt. xxvii. 15.

CH. XIX. 1—3. Matt. xxvii. 26, 28, 29.

6. 'Take ye him, and crucify him.' The Jews had not the power to do this: but the words are spoken by Pilate in irritation and disgust at their conduct. See note on xviii. 31.

7. This condemnation would of course have been just, *if* our Lord had been a mere man, as the Jews supposed.

8. 'Afraid,' of releasing Jesus, as he otherwise wished to do.

the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldst have no power *at all* against me, except it were given thee

9. See note on Matt. xxvi. 63.

11. 'From above,' that is, by God. Our Lord rebukes Pilate for speaking as if he had power of his own, *not* given by God, which no one can have.

In the latter part of the verse, the Jews are signified by 'he that delivered me unto thee:' and our Lord says that they were more guilty than Pilate, as they delivered Him up to death from malice and hatred against Him, whereas we see that Pilate was only careless and almost passive in the matter, allowing the Jews to have their will, without having any ill-feeling against Christ: so that though his guilt was great, that of the Jews was greater.

from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat

12. 'From thenceforth,' namely, as being pleased with the comparative excuse which our Lord had made for his (Pilate's) conduct. The Jews therefore bring forward the other false charge of our Lord being 'against Cæsar;' as the one most likely to move Pilate. See note on Luke xxiii. 2.

14. See notes on Matt. xxvii. 45. 62.

15. See note on Matt. ii. 2.

17. See note on Matt. xxvii. 33.

19. See note on Matt. xxvii. 37.

20. It was written in these various languages because there were in Judæa

people of all these nations: so that all might understand it.

21, 22. The chief priests appear to have thought that the inscription would be understood as an acknowledgment that Christ *was* a King: and therefore wished that it should be altered so as to signify only that He said so. Pilate's answer means a refusal to alter what he had written, probably shewing disgust and weariness at what was passing.

23, 24. See note on Matt. xxvii. 35. The reason is here given (namely, the coat being without seam) which is not given by the other Evangelists, why the

was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

soldiers cast lots for part of our Lord's raiment, instead of dividing it, which would not have been so easy and convenient with a coat so made: not knowing that therein they fulfilled a prophecy.

26, 27. 'The disciple whom Jesus loved:' see note on xiii. 23. Our Lord in these words graciously left with them His command, that the Virgin Mary and St. John should be thenceforth to each other as mother and son.

28—30. See note on Matt. xxvii. 34. 'Hyssop' is a plant common in Eastern countries, with branches of which sticks or reeds might be made: for in St. Matthew, this upon which the sponge was put, is called a reed.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

31. 'An high day,' that is, a very solemn festival, namely, the sabbath day at the time of the passover: on which it was not proper that the bodies of those who had been crucified should remain suspended on the cross. Their legs were therefore to be broken in order to hasten their death.

34. The blood and water coming forth from the wound in the side near the heart is held to be a sign that death had really taken place: and is probably mentioned by St. John because at the time when he wrote his Gospel there were false teachers arisen who denied that Christ had really died on the cross.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' prepa-

ration *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

1 THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and, seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other

35. 'He,' St. John himself.

36, 37. 'These things,' namely, His legs not being broken, and His side being pierced (see Exod. xii. 46; Zech. xii. 10).

39, 40. 'Nicodemus:' see iii. 1, &c. 'Myrrh and aloes' were the spices. See note on Mark xvi. 1.

42. 'Therefore:' inasmuch as it was convenient to lay the body in a sepul-

chre 'nigh at hand,' because it was necessary to have it finished before the great day of the feast, the sabbath, which was so soon to come.

CH. XX. 2. 'The other disciple:' see note on xiii. 23.

8. 'Believed,' namely, that Christ was risen from the dead.

disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and *looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

9. 'As yet,' that is, up to that time, they had not 'known,' or understood, the prophecies of the Old Testament that Christ was to rise again after death.

14. She seems to have been miraculously prevented from knowing who He was, even as were the disciples at other times (see Luke xxiv. 16; John xxi. 4).

16. Our Lord in solemnly calling upon her by her name, gave her the power to know Him. 'Rabboni,' is the same as Rabbi.

17. 'I am not yet ascended,' appears to mean, 'I am not immediately about to ascend' (according to the frequent form of expression by which things soon about to happen are spoken of as

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were

already done: see xvii. 11, &c.). Our Lord thus signifies to Mary that she would be able to be with Him again, before His Ascension: and therefore tells her not to 'touch' or abide with Him then, but to go and take His message to His 'brethren,' that is, disciples (see Matt. xii. 50, and note).

'My God:' see note on Matt. xx. 22, 23.

19. It is probably mentioned that 'the doors' of the room 'were shut,' in order that we may understand that Jesus appeared among them in a miraculous or supernatural manner, either not entering in by the door, or causing the door to open of itself (as in Acts xii. 10). This He seems (ver. 26, &c.) to have *usually* done when His Body

shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have

seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

was, after His Resurrection, in its glorified state. *Before* His death, though of course He had the power to do so when He would, He seems only to have done it on particular occasions (see Luke iv. 30, and note).

20. 'His hands and his side:' that is, the mark of the wounds in them from the crucifixion: as shewing that He was the same Jesus whom they had seen dying; compare ver. 27.

21. See note on xvii. 18.

22, 23. See notes on Matt. xvi. 18, 19. Our Lord's action of breathing denotes the invisible power of the Holy Spirit which He conferred on the Apostles: as He had to Nicodemus compared the Spirit and its effects to the wind (see iii. 8, and note).

26. See note on ver. 19.

28, 29. Thomas believed as soon as He saw Christ: but his fault was what our Lord points out, that he would not believe without proof to his bodily senses, which is exactly what faith is *not*: see Heb. xi. 1 ('the evidence of things *not* seen'). It is true faith, which believes what the bodily senses cannot perceive, to which our Lord here promises a blessing. We may suppose from ver. 18, that the other disciples *did* thus believe, on the testimony of another: and we may consider that our Lord spoke these gracious words so shortly before He left the world, and so became invisible to the outward eye, as an encouragement to all who till the end of the world should believe on Him,

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

1 AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the

shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and

as having the blessing thus announced to those who should walk by faith and not by sight.

31. 'These things are written that ye might believe,' that is, these things are written as being *sufficient* to lead us to believe. 'Life:' see note on i. 4. 'Through his name,' that is, through Him, or His power. 'Ye,' means all Christians, to whom the Gospel is addressed.

CH. XXI. 2. 'The sons of Zebedee,' James and John (Matt. iv. 21).

4. See note on xx. 14.

5. 'Have ye any meat?' that is, 'have ye caught any food?' namely, fish.

7. See note on xiii. 23. The miracle by which they immediately caught so large a number of fishes was here the means by which Christ opened the eyes of St. John to know who He was. See xx. 16, and note.

8. 'Cubits:' see note on Matt. vi. 27.

11. 'Not broken,' perhaps by a miracle; as a type of the Church, which was

drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou

knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou

to gather multitudes and never to be destroyed.

14. 'The third time.' See xx. 19. 26.

15—17. St. Peter (as we may see in other instances; see xiii. 9, and note,) was the most forward and eager-minded among the Apostles, and rather inclined to profess great things, which he was not always equal to performing when the time came. Our Lord, therefore, appears to have given him the solemn charge contained in these verses, and to have asked him so impressively whether he loved Him, and loved Him more than the rest, in order that he might deeply reflect on what he thus professed, and what he was thus called on to undertake, and so not do it in a careless and presumptuous manner. When our Lord says, 'more than these,' He may have meant to refer to St. Peter's boast, 'Though all men shall be offended because of thee, yet will I never' (Matt.

xxvi. 33); and the repetition of the words three times may have been in allusion to the three times that St. Peter failed in fulfilling that boast, when he denied Him thrice (xviii. 17. 25—27).

'Feed my sheep,' that is, 'If thou so lovest me, feed my sheep:' as it was to be the duty of St. Peter and the other Apostles to do. To 'feed' is to teach: see note on x. 1. The 'sheep' of the Lord meaning His people, or Christians, the 'lambs' mean more particularly the young among them.

'Peter was grieved,' because it seemed as if Christ, by repeating the question so often, meant to signify doubt of his love; whereas, as has been said, our Lord probably meant but to impress on him more strongly the deep importance of the subject, and of his being earnest in it.

18, 19. Our Lord's words describe the kind of death by which St. Peter was to die, namely, by being crucified.

shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following ; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee ?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do* ?

22 Jesus saith unto him, If I will that he tarry till I come,

what *is that* to thee ? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die : yet Jesus said not unto him, He shall not die ; but, if I will that he tarry till I come, what *is that* to thee ?

24 This is the disciple which testifieth of these things, and wrote these things : and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

This is particularly shewn by the words, 'Thou shalt stretch forth thy hands,' as was done on the cross by the person crucified. 'Gird' means 'bind.' 'Glorify God,' namely, by his death, as a martyr for the sake of Christ.

20. See note on xiii. 23.

21. Peter seems to have partly understood that our Lord's words referred to his own fate in death ; and he asks from curiosity what would be the fate of St. John.

22. Our Lord in this verse rebukes St. Peter for his vain curiosity, and tells him to think only of following

Him, without being curious about others. Compare Luke xiii. 23, where see note.

23. The disciples misunderstood the words, '*If I will* that he tarry till I come,' to mean that John *was to* live till the second coming of Christ at the end of the world.

24. 'This,' namely, himself.

25. 'The world could not contain the books.' This is a strong way of describing how many and how great were the works of Christ, and that man will never in this world fully know their whole meaning.

THE ACTS OF THE APOSTLES.

CHAPTER I.

1 THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and

speaking of the things pertaining to the kingdom of God :

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were

CH. I. 1. The Acts of the Apostles, or an account of what the chief Apostles of our Lord did after His Ascension, is a book written by St. Luke, the author of the Gospel. 'The former treatise,' or book, therefore means that Gospel; and both books were addressed to Theophilus (see note on Luke i. 3).

'Began;' that is, Jesus did and taught those things, as a beginning or foundation of His Church upon earth.

2. 'Taken up,' namely, into heaven. 'Through,' or by, 'the Holy Ghost,' dwelling in Him: see note on Matt. xxviii. 18. 'Had given commandments:' see Matt. xxviii. 19, 20.

3. 'Infallible,' that is, which could

not be mistaken: see John xx. 20, &c. 'Being seen of them forty days,' that is, being seen by them from time to time during the forty days which passed between His Resurrection and His Ascension. 'The kingdom of God,' or of heaven: see note on Matt. iii. 2.

4. 'The promise of the Father' means the gift of the Holy Spirit, which our Lord had promised should be sent from the Father (John xvi. 7, &c.).

5. Our Lord here reminded them what John the Baptist had said about Him to this effect: see Matt. iii. 11, and note.

6. The Apostles were not even yet, nor till they received the Holy Ghost

come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

at the day of Pentecost, enlightened as to the real meaning and object of Christ's coming. Thus, now that they had witnessed His great power in His Resurrection, and that they saw that He was about to depart from them, they seem to have thought it as it were a last opportunity to ask Him whether He was not about to fulfil the expectation of themselves and all the Jews, by restoring to them the earthly kingdom which the Romans had taken from them. See note on Matt. ii. 2.

7, 8. Our Lord here, as so often on other occasions (Luke xiii. 23, 24, &c.), by His answer turns the minds of those who had questioned Him, from the great mysteries which they referred to, but which were not to be revealed to them, as it did not in any way tend to their good that they should know them, to their own practical duties. The great mystery here is, that of the restoration

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphaeus*, and Simon *Zelotes*, and Judas *the brother of James*.

14 These all continued with one accord in prayer and supplication, with the women, and Mary

of the Jews, which is the subject of prophecy (Isa. xiv. 1, &c.), but is not fully understood. But it is to be in some sense at the end of the world, and therefore the knowledge of the 'times and seasons' of it, is within the 'power of the Father,' or known to Him alone (see Matt. xxiv. 36, and note).

10. 'Two men,' angels, in the likeness of men.

11. 'Shall come,' at the Day of Judgment. 'In like manner,' namely, in His human form.

12. 'A sabbath day's journey,' that is, as far as the Jews were allowed to travel on the sabbath, which was about a mile.

13. Those here mentioned were the eleven Apostles, being the original twelve, with the exception of Judas Iscariot.

14. 'The women:' probably the same that are mentioned in Matt. xxvii. 55, 56, &c.

the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell

therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

1 AND when the day of Pente-

15. 'Names,' of the disciples there assembled.

16. 'By the mouth of David,' in the Psalms, as quoted in ver. 20 (Ps. cix.).

17. 'This ministry,' namely, the Apostleship.

18. 'Iniquity,' namely, his treachery. 'Falling headlong,' after hanging himself. See Matt. xxvi. 15; xxvii. 5.

19. 'Their proper tongue,' Hebrew.

20. See note on ver. 16. 'His bishoprick,' or Apostleship, which, as we see in the end of the chapter, was vacated, and his place filled by another.

22. 'To be a witness with us of his Resurrection,' that is, to be among the Apostles, of whose preaching a main part was concerning the Resurrection of Christ.

25. 'To his own place,' that is, the place appointed for him, meaning, probably, the place of suffering before the Day of Judgment (see Luke xvi. 23, and note).

26. 'The lot,' when drawn in this solemn way and with prayer, was understood to declare the positive appointment of God.

CH. II. 1. 'Pentecost' was one of

cost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

the great feasts of the Jews. The same day, having been hallowed by the descent of the Holy Ghost, here recorded, is now kept as the great Christian feast of Whit-Sunday. 'They,' namely, all the disciples.

2. The 'mighty wind' announced as it were the approach of the Holy Spirit, being fitting for that purpose, as we see by the comparison used by our Lord Himself (see John iii. 8, and note).

3. The 'tongues' were the *sign* of the actual presence of God the Holy Ghost. That sign was different at different times, as on another occasion it was a dove (see Matt. iii. 16, 17, and note). Here we may suppose it to have been tongues, because the first and immediate effect of His presence was the miraculous power of speaking in new tongues or languages, which He gave to the disciples, and which was continued at times in the early days of the Church. It may also have signified the general duty of preaching the Gospel, which was to be performed by the disciples after receiving that great gift.

This was the first time that the Christian gift of the Holy Ghost was imparted

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya

to believers, according to our Lord's promise (John xvi. 7, &c.). We do not know that the miraculous power with which it was, in order to the establishment of the Church, accompanied in early times, continued after those times. But at all times, and whenever the Church of Christ shall be among men, the indwelling of the Holy Spirit in the souls of Christians, whereby they dwell in God, and He in them (John xiv. 20, &c.), is the great grace and privilege which they receive, first imparted to them in their Baptism, and nourished and increased in those who in their daily life strive to work out their own salvation, through all the ordinances of God, and the constant renewal of His help; while the wicked more and more lose it.

4. 'Other tongues,' other than they knew before; foreign languages.

5. 'Jews out of every nation,' that is, born foreigners, but become Jews in their religion.

7. 'Galilæans,' as most of the first disciples of Christ naturally were, Galilee being the country where His own city Nazareth was.

9—11. All these countries are in

about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass

different parts of Asia, with the exception of Egypt and Libya, which are near together in Africa, Rome in Italy, and Crete, an island in the Mediterranean Sea. 'Proselyte' means the same as in Matt. xxiii. 15, where see note.

13. These 'others' pretended that what the disciples said was no language at all, but the unmeaning sounds uttered by drunken men.

15. Besides the folly of supposing that men like the disciples would give way to the sin of drunkenness, St. Peter tells them that even those who were in the habit of drinking would not do so at so early an hour, viz. the third hour, or 9 o'clock (see note on Matt. xxvii. 45).

17—21. This prophecy of Joel (ii. 28—32) refers not only or particularly to the very moment when Peter was speaking, but generally to the times, just begun, of the Christian dispensation, which are called the 'last days' (see note on Matt. xxiv. 29). In those days

in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these

'all flesh' was to receive the gift of the Spirit, in the sense that the Gospel was to be preached to all nations, and the gift of the Spirit is the great gift of Christians, as explained on ver. 3. The other signs here spoken of are not to be looked for at *all* times, but are partly such as may happen at any time, under the Gospel, as wonderful signs of God's power; partly such (for instance, the 'prophesying,' which was a special gift in the early Church) as belonged to the disciples in the first days of the Gospel, and such as had just been shewn by the speaking with tongues; and partly such as were and are to happen before the coming of the 'great and notable Day of the Lord,' which here seems to mean both the Day of Judgment and the Fall of Jerusalem, as in Matt. xxiv., where see note on ver. 4.

'Whosoever shall call,' that is, in true faith.

22. 'Approved of God,' that is,

words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad;

shewn, proved by God, namely, by the 'miracles' which He did by the power of God the Father (see note on Matt. xxviii. 18), to be what He declared Himself to be.

23. 'Delivered,' given up to the Jews. 'By the counsel of God,' inasmuch as it was according to the eternal purpose of God that Christ should suffer. 'Determinate,' fixed.

24. 'God hath raised up' (see note on Matt. xxviii. 18). 'Loosed the pains of death,' that is, set Him free from death. It was not possible that He should be 'holden,' or kept, of or by death, as being the Son of God.

25—28. 'David speaketh' (Ps. xvi. 8—11). These words are to be understood prophetically, as spoken through David by our Lord, referring to His time upon earth, and especially to His Resurrection. 'I foresaw the Lord,' that is, 'I ever had before me, before my mind, God my Father, and Helper,

moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake

ever present with me' ('at my right hand'), 'so that I should not come to harm' ('be moved'). Compare John xvi. 32, &c. 'My flesh shall rest in hope,' namely, in the time between the Crucifixion and Resurrection. 'Hope,' of rising again. 'Thou,' God the Father. 'Hell,' means the same as it does in the Creed, the place of departed spirits (see note on Luke xxiii. 39—43). The first part, therefore, of this verse (the 27th) refers to the human soul of our Lord; the second to His body, because *it* was not long enough in the grave to be decayed. 'Thou shalt make known to me the ways of life,' means, 'thou shalt raise me to (eternal) life,' at the Resurrection. 'Full of joy with thy countenance,' namely, when He returned to Heaven, for ever to sit at the right hand of the Father: compare Heb. xii. 2.

29—31. St. Peter shews that David could not have spoken of himself in

of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,

this prophecy, for if he had, it would of course have come true of him; whereas, on the contrary, he did die like other men, his soul was left in the place of rest, and his body did decay. 'Freely,' namely, notwithstanding the reverence due to him. 'God had sworn' (see Ps. lxxxix. 35—37; cxxxii. 11, 12). 'His throne' (see note on Luke i. 32).

33. 'Exalted' to Heaven. 'Having' then 'received from the Father' the fulfilment of 'the promise' that 'the Holy Ghost' should be sent to the disciples (see note on i. 4), 'he hath' accordingly 'shed forth this, which ye now see and hear;' that is, bestowed on them those great gifts of speaking with new tongues, and as they never spake before, at which the multitude were wondering.

34, 35. 'David is not ascended,' or 'exalted' into Heaven, as he had just said that Christ had been. St. Peter had shewn this by the former passage from the Psalms; and he shews it further by this other quotation (Ps. cx. 1): for it is plain from it that He who was raised to sit on the right hand of God is He whom David called 'my Lord,' namely,

Christ (see Matt. xxii. 42—46, and notes).

36. 'God hath' now 'made' Jesus both 'Lord and Christ;' inasmuch as Christ was not fully invested with His kingly power as the Messiah till after His Resurrection and Ascension (see notes on Luke xix. 11—27).

37. 'Pricked in their heart,' moved by St. Peter's words to be anxious to know what they should 'do' to be saved.

38. This verse is according to the words of the Nicene Creed, 'One Baptism for the remission of sins.' When grown-up persons, such as the hearers of St. Peter were, desire to become Christians, and therefore need to receive Baptism, so as to receive the gifts and privileges of that state, it is required that they shall first repent of the sins of their former life, which they profess their desire to leave, and believe and profess their belief in the religion of Christ, which they desire to embrace. This repentance and faith, which, as we see in the Catechism, are 'required of persons to be baptized,' and which in the case of infants are promised by their sureties, because they themselves 'cannot per-

and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized:

form them,' are required of the grown-up persons themselves, as we see in the service for the Baptism of those of Riper Years; that is, the minister does not admit such a person to be baptized, unless he has reason to believe, as far as man can tell, that he has the due repentance and faith; and unless he has them, and until he has them, his Baptism is unavailing to him. Here no doubt St. Peter and the other Apostles could, by their miraculous power, discern that those whom they admitted to Baptism really had that faith and repentance; being such as are afterwards described as 'they that gladly received the word' (ver. 41). They were *then* in a fit state to become Christians, and to be endued with power to remain so, and to improve daily; though afterwards they might fall away, if they did not rightly use the grace offered to them to enable them to do so. In Baptism the original sin of our nature is not indeed rooted out of us (as the Article says, 'the infection of nature doth remain in them that are regenerated') but remitted, forgiven, or done away in the sight of God; and in the case of adults rightly receiving it, as were these, their former actual sins are also forgiven. The end of the verse refers to the other great gift conferred on all who are duly baptized, namely, that of the 'Holy Ghost,' enabling them to overcome their natural sinfulness, and to avoid more

and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

and more the sins into which they formerly fell.

39. 'The promise,' namely, of the Holy Spirit. 'All that are afar,' that is, all the people every where, as the Gospel is to be preached in all the world, to all whom 'the Lord shall call' to hear it.

40. 'Untoward' evil. The 'generation' means the heathen world at that time, out of which St. Peter calls them to come, into the Church, so as to be 'saved.'

41. See note on ver. 38.

42. 'In the doctrine,' as believing entirely what the Apostles taught; and in their 'fellowship,' as not separating themselves from them, and setting up religious communities unconnected with the Apostles, who were the Heads of the Church. 'Breaking of bread,' namely, in the Holy Communion.

43. 'Fear,' or awe, at the wonderful powers shewn by the Apostles.

44, 45. 'Common:' that is, they agreed that their goods and property (themselves living then 'together'), should not belong to each of them individually, but to the whole body, and be distributed to each by some authority over the whole, and not by separate owners. This was a holy and Christian way of life, and may be practised by *small* communities, and when all are 'of one heart and soul' (iv. 32), such as then the Christians were. But it is not one which is possible for the world

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was car-

ried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength.

in general, where it is clear that separate properties must exist. And Scripture in other passages allows the possession of wealth by single persons (1 Tim. vi. 17, &c.): nor were the early Christians *bound* to give up their separate property, as we see from the case of Ananias (see v. 3, 4, and note). But still no doubt in itself such a voluntary rule as is here mentioned, of absolutely giving up one's property to be part of a common stock, and which was acted on by many of the early Christians, and by *all* at the very first (see iv. 32, 34), is the highest, and the nearest to the spirit of our Lord: for it is in exact obedience to His own words to the rich young man (see Matt. xix. 21, and note).

46. 'Daily,' that is, in daily public worship. We must remember that in the early times the Christians could still worship with the Jews when in

Jewish countries: for the Gospel was a *continuation* of the Law, which was the worship of the true God, and the ceremonies of the Law were not *sinful*, though they were no longer binding. See notes on Matt. v. 17, 18; Acts xv. 19. 'Breaking bread,' and 'eating their meat,' seem here not to mean the Holy Communion: but either their ordinary meals, or (rather) religious festivals, when rich and poor met together. 'Singleness of heart,' a heart *wholly* turned to God.

47. 'Such as should be saved:' that is, those who were to be placed in the state of salvation: the state of Christians, all of whom might, if they would, be 'saved' everlastingly.

CH. III. 1. See notes on ii. 46; Matt. xxvii. 45.

6. 'In the name of Christ,' that is, through His power.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered

up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may

13. 'Hath glorified Jesus,' namely, by the miracle wrought in His name.

14. 'A murderer,' Barabbas, 'to be granted,' that is, released, 'unto you,' or, at your request. See Matt. xxvii. 20, &c.

15. 'The Prince of Life:' see note on John i. 4.

16. 'His name,' that is, Himself, or His power, as before. 'Faith hath given him soundness:' see note on Matt. ix. 22. 'Faith *by* Christ:' inasmuch as true faith is itself the gift of the Spirit of God.

17. The Apostle does not appear to mean that the Jews were *blameless* in slaying our Lord, or that they did not

know enough, from His teaching and miracles, to shew them that He was from God, and that they ought to have followed Him. But it has been observed before (see note on Matt. xix. 17), that Christ does not appear to have fully revealed who He was, the everlasting Son of God, to all the people: and St. Peter mercifully excuses in some degree the Jews for their great crime, as not having had that full knowledge about Christ; nearly as St. Paul says of himself (1 Tim. i. 13).

19. 'Blotted out,' in the sight of the Lord, or forgiven: namely, at the Last Day, which is here called 'the times of refreshing,' that is, of happiness, which

be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the

Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the

will be for the elect 'Come from the presence of the Lord,' be given by Him.

To be 'converted,' in the full scriptural sense, means the change in a man from the evil or natural state, to the Christian or renewed state, of the heart.

20. 'Shall send,' to judge the world.

21. 'The times of restitution of all things,' mean the Day of Judgment: 'restitution,' signifying *restoration*, or *setting right*, as at that Day the Divine Justice will be done to all men, and all that had been unequal in this world shall be rectified, at the final victory of good over evil. Till then, as is said in the Creed, Christ 'sitteth at the right hand of the Father,' here described as 'the heavens receiving Him' till then: inasmuch as then *for a time* He will leave Heaven to return to judgment, on earth, or 'in the air,' as it is elsewhere described (1 Thess. iv. 17).

'Since the world began,' the first prophecy about our Lord having been at the very beginning of the world (Gen. iii. 15).

22. 'The fathers,' the forefathers of the Jews. St. Peter signifies that if the Jews, as they professed, believed Moses, they ought to believe Christ, as Moses had foretold of Him in the passage here quoted (Dent. xviii. 15): the 'prophet' here meaning Christ, as He was a great prophet, though also much more than a prophet. 'Like unto

me' Moses was a type of Christ as being the leader and lawgiver of the people: and more particularly as being the minister of the Covenant of God with the Jews, namely, the Old Covenant, as Christ was of the New Covenant of God with all mankind. It is also often observed how much of the history of Moses was a type of the Gospel: the bondage of Egypt representing the bondage of sin in which mankind would have remained, but for the coming of Christ, even as Moses delivered the children of Israel: the waters of the Red Sea 'figuring Holy Baptism' (Baptismal Service): the wilderness the world, and Canaan the promised land being the type of Heaven.

23. 'That prophet,' Christ, or His teaching. 'Destroyed,' lost for ever in hell.

25. 'The children of the Covenant,' that is, belonging to the race with whom the Covenant was made. St. Peter means that as they were of the same race as the prophets, and were under the same Covenant, they ought to recognize the fulfilment, in Christ, of those prophecies and of that Covenant: and so to believe as to receive the benefits of that fulfilment.

'All kindreds,' all people. 'In thy seed,' that is, *through* that seed, or Christ, born of the children of Abra-

prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

1 AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and

ham according to the flesh, and for whose sake all spiritual blessings are given to mankind.

26. 'Unto you *first*,' as the blessings of the coming of Christ, which *fully* began after He was 'raised' from the dead, and which were to be equally offered to all nations, were *first* offered to the Jews, to whom alone Christ Himself preached (see note on Matt. x. 5, 6; Acts x. 11—16, and notes).

'Turning every one from his iniquities' by repentance, without which they

Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

could not have the 'blessing.' See note on ii. 38.

CH. IV. 1. 'Sadducees:' see note on Matt. iii. 7.

3. 'In hold,' in prison.

4. 'Of the men,' namely, who believed.

9. 'Impotent,' unable (to walk).

11. 'This,' signifies our Lord. See Matt. xxi. 42, and note. 'Set at nought,' means the same as 'rejected' in St. Matthew.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John an-

swered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

13. 'Unlearned and ignorant,' as they were with regard to *human* knowledge and learning: their wisdom and power being given them by the Holy Ghost.

17. 'Straitly,' closely or severely. 'This name,' the name of Jesus.

19. 'Judge ye:' meaning that it was so plain that it was right to hearken unto God (and therefore preach the Gospel), rather than to the commands of men not to do so, that even the leaders of the Jews themselves could perceive it, and could not deny it.

21. 'Finding nothing how they might punish them,' that is, finding no means or pretence for it.

22. 'Above forty years old,' and therefore well and long known to the people.

25. This passage from the Psalms (ii. 1, 2), is applicable to any attack or enmity of the people of the *world* against the people of God: which must always be an 'imagining vain things,' as God will bring it to nought. It was applied by David to *heathen* people raging against his people the Jews:

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

but here it is used of the wrath of the unbelieving Jews, who had cast themselves out from being God's people, against the disciples of Christ, who alone now could bear that name.

26. The disciples apply this verse as meaning that the persecution was now begun against the followers of Christ, on the part of ruling powers, whether of the Jews, or of other nations, which was to continue through the early ages of the Church.

In the Psalms it is 'against his Anointed,' which means the same as Christ: see note on Matt. i. 21. David meant himself, as the earthly king over Israel: and the disciples use it in its prophetic sense, of our Lord the Heavenly King; as He is again spoken of in the next verse.

27. 'The Gentiles,' namely, the Romans. 'Whom thou hast anointed.' In the general sense our Lord is called 'Christ,' or Anointed, as being our King.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and

But here 'whom thou *hast* anointed' seems to refer to His recent exaltation in His Resurrection and Ascension, and establishment of His kingdom or Church on earth, which did not properly take place till then.

28. The enemies of the disciples were unable to do more than had been allowed and determined in the eternal counsels of God.

29, 30. God enabled them (in one respect) to 'speak the word with all boldness' by the miracles (of 'healing' and the like) which He gave them power to do: as they were a proof to the people of their divine authority.

31. 'Shaken,' as by a gust of wind: as at the first outpouring of the Spirit (see ii. 2, and note).

32, 34, 35. See note on ii. 44, 45. They did not say that their property was their own: that is, their separate *rights* remained to them, but they agreed to give them up. 'Distribution was

brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

made,' namely, by the Apostles as the heads of the whole body.

36. 'Barnabas,' a Hebrew name. 'Cyprus,' an island in the Mediterranean sea.

CH. V. 1. 'A possession,' namely, some land (ver. 3).

2. 'Laid it at the Apostles' feet,' namely, for distribution: see iv. 35, and note.

3, 4. The sin of Ananias was that he *intended* and tried to deceive St. Peter and the other Apostles, by leading them to suppose that he brought the whole price of the land, whereas he only brought part: so getting himself credit for more liberality than he really had. We observed before (see note on ii. 44, 45), that no one was *bound* to sell his property in this manner; which is mainly shewn by this 4th verse, in which St. Peter signifies ('whiles it remained,' namely, the land, 'was it not

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

in thine own power?') that he might have kept his land without doing wrong: and also that he might have employed for his own uses the money that he got for it (which he means by 'that which was in his own power after it was sold'). It was therefore no sin in those persons to give only part of the price, as they were not bound to give any: on the contrary, it would no doubt have been a meritorious act, if they had done it truthfully. Their sin was deceit, with a purpose, too, of vanity and pride, namely, to get praise which they did not deserve.

It does not appear that Ananias distinctly told the falsehood, namely, that what he brought was only part of the price, as his wife did (ver. 8): but he meant the Apostles to believe that it was, which was as bad as telling the lie. St. Peter knew that it was false, by his miraculous power of seeing into men's hearts.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the

apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed

In one sense all lies may be said to be 'to the Holy Ghost,' and 'unto God,' as none of our thoughts and words are hidden from God: but the deceit of Ananias and Sapphira was so in a special sense, both as addressed to the Apostles, in whom the Holy Ghost dwelt in a peculiar manner, and as relating to a religious service or offering. They were punished therefore by the judgment of sudden death.

9. 'To tempt the Lord;' that is, they dared to *try* whether God would suffer their falsehood to go unpunished.

12. 'All,' that is, all the believers, who were 'in Solomon's porch' (of the temple): namely, at the time of worship.

13. 'The rest,' that is, the people who were not believers, or the people in general. These wondered at and extolled the Apostles because of their mighty deeds: but unless they did more than this, and were willing to become true converts, they did not venture to

'join' them regularly, for fear of the rulers.

14. 'The more,' on account of the miracles.

15. It was probably a superstitious belief on the part of the people, that it was necessary that some part of the body or clothes of St. Peter, or otherwise even his shadow, should touch the sick, without which they could not be healed: as the Apostles, by their miraculous powers, could bring down the gift of healing, in answer to their prayers, in any manner, and without any outward process. But, no doubt, if they brought their sick in this way near to Peter, in a true faith, they would receive the blessing, even as did the woman with the issue of blood from our Lord (Matt. ix. 20—22); and it was often the case that God did use outward touch of that kind as a sort of channel of the miraculous gift, as (besides the case just mentioned of one of our Lord's miracles, and others) was done in the case of St. Paul (see xix. 12, and note).

with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly

found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

20. 'This life,' spiritual life, as preached in the Gospel (see note on John i. 4).

21. 'Senate,' a judicial assembly of the Jews.

23. The miraculous deliverance of the Apostles was so wrought that it was not known by the keepers of the prison: like that of St. Peter (ch. xii.).

24. 'Whereunto this would grow,' what would be the end of it: as they knew that a miracle must have been wrought.

26. 'Lest they should be stoned,' that is, in case *they* had done them any

violence: inasmuch as the common people were often strongly on the side of Christ and His Apostles, as far as mere feelings of admiration went (see Matt. xxi. 9; Acts ii. 47, &c.).

28. 'Did not we straitly command you?' see iv. 17, 18, and note. 'This man,' Christ.

'To bring this man's blood upon us:' see Matt. xxvii. 25, and note. The chief priests being conscience-smitten with the thought of the crime they had committed in slaying the Lord, express their dread of the very judgment of

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the

people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let

God falling upon them for it, which they and the people, before our Lord was crucified, and when they were full of hatred and reckless thirst for His blood, had dared to speak of as if they cared not for it.

29. See iv. 19, and note.

30. 'A tree,' or wooden cross.

31. 'With his right hand,' that is, with His great power. 'Prince,' over men: see note on ii. 36. 'For to give repentance.' The power to repent in a manner that God will accept, and consequent 'forgiveness of sins,' is only given for the sake of Christ's atoning work, which was not finished till He was 'exalted' into Heaven on His ascension. 'To Israel,' as they, the children of Israel, were the first to be called: but afterwards to all who would obey the call.

32. St. Peter means that not only they, as any other men might be, were witnesses of Christ's Death, Resurrection, and Ascension: but the presence

of the Holy Ghost with those who 'obeyed' God in being converted and becoming Christians, was a special witness; and that whether the Spirit gave miraculous gifts, or the ordinary ones (see note on ii. 3).

33. 'Cut to the heart,' being filled with remorse and anger.

36, 37. These men, Theudas and Judas, had been leaders of unsuccessful rebellions. 'Somebody,' that is, some one of consequence. 'The taxing,' seems to mean that which is mentioned in Luke ii. 1, where see note.

38, 39. Gamaliel means that the movements headed by Theudas and Judas were merely 'of men,' that is the device of human self-will without reference to the will of God, and indeed contrary to it, as being wicked rebellions: and that therefore they came 'to nought,' as all such things must do which are against God; and so that if what the Apostles were doing ('this counsel or work') was the same, *it* also

them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

would come to nothing, without the Pharisees or rulers meddling with it. A rebellion indeed must be put down by force: but false teaching would fail of itself, and therefore Gamaliel tells them to let it alone, as the event would prove whether it was false or true. If false, it would so fail: if true, as it was, nothing that they could do would 'overthrow' it, as proved to be the case; inasmuch as it was men attempting to 'fight against God' and His truth.

40. The chief priests beat the Apostles in their anger: but they 'agreed' to what Gamaliel said, so far that they would not stop their preaching by more severe measures, such as putting them to death or in prison.

41. 'Counted worthy' by God: remembering that Christ had called them especially blessed who should be persecuted in His name (see Matt. v. 11, and note).

CHAPTER VI.

1 AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased

CH. VI. 1. 'The Grecians,' mean those among the Greeks (being Jewish proselytes: see note on x. 11—16, and Matt. xxiii. 15,) who had been converted to Christianity: and 'the Hebrews,' those who had been Jews and were converted.

'The daily ministration,' means the daily distribution of alms to the poor 'widows' and others who received help from the common stock (see iv. 35; 1 Tim. v. 9). The Greeks thought it was not fairly done, and that the Hebrew widows were more favoured than theirs.

2. 'The twelve,' namely, the twelve Apostles. 'Leave the word of God,' that is, leave off preaching the Gospel and their other purely spiritual duties. 'Tables,' or meals, because the alms may chiefly have been thus given: but it means generally, whatever was thus given.

5. 'Proselyte,' see note on Matt.

the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians,

and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

xxiii. 15. Here it means a Gentile who had become a Christian.

6. 'Laid their hands on them,' by which form at all times in the Church persons have been ordained or appointed to holy offices; and if duly had, they so receive the spiritual gifts needed for their discharge.

7. 'The word of God increased,' that is, the knowledge of it.

9. A 'libertine,' signifies a slave who had been set free. In this place it may refer to some Jews who had been taken captive by the Romans, and after having been carried to Rome had been there set free and allowed to go to Jerusalem, where they set up a church or synagogue. Cyrene and Alexandria were in Egypt, and Cilicia in Asia Minor. The men here mentioned were unconverted Jews.

11. 'Suborned,' means bribed:

namely, to bear this false witness, as Stephen had spoken no such 'blasphemous words.'

13. 'This holy place,' the Temple.

14. It was not true that any thing which Jesus did was *in order* to destroy Jerusalem, but it was *in consequence* of His coming, that is, because of the Jews' rejection of Him, that the wrath of God came on them and their nation was destroyed (see note on Matt. x. 34). And this probably Stephen had said. If the Jews had rightly received Christ, they would have remained in God's favour, though the Gentiles would have been admitted to share in their blessings.

It was true, and Stephen may have said it, that the *outward* 'customs' and ceremonies of the law of Moses were not to be binding on Christians: but it was no blasphemy to say so (see Matt. v. 17, 18, and note).

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

1 THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come

into the land which I shall shew thee.

4 Then came he out of the land of the Chaldaæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should so-

15. 'As the face of an angel,' probably by a miraculous glory shed upon it, as was the case with Moses when he descended from Mount Sinai (Exod. xxxiv. 29—35).

CH. VII. 1. The High Priest's question is, whether it was true that Stephen spoke against the law of Moses, as the last chapter mentions that he was accused.

2. The general object of the defence of himself which St. Stephen here begins was, to shew from a review of the history of the Jews, that in preaching and upholding the Gospel, he was not opposing the law of Moses, but that the law was, as we know, a preparation or introduction to the Gospel.

The different parts of the Jewish history here related, are to be found in the historical books of the Old Testament, with sometimes a few slight differences in unimportant points, in the way St. Stephen tells them; which probably arose from telling them according to the commonly received traditions of the Jews, which the Pharisees and priests whom he addressed believed, rather than by the exact historical re-

cords. See note on Mark xii. 35—37.

'In Mesopotamia,' namely, in the place called in the Old Testament, 'Ur of the Chaldees.' See Gen. xi., where we see (ver. 28. 31) that Abraham lived there before going to Haran (which is the same as 'Charran' here). And in Gen. xii. 1, we see that after it is mentioned that Abraham had come to dwell in Haran, it is said, 'The Lord *had* said unto Abraham,' namely, before that time, or when he dwelt in Mesopotamia.

3. 'The land,' Canaan, as in the next verse ('this land').

5. 'None inheritance,' none of the land to be his own. Abraham dwelt in the land of Canaan, but none of it belonged to him, as we see from his having to buy a burying-place for his family in it (Gen. xxiii.).

The promise of God was that He would give the Holy Land to the *house* or family of Abraham, which is expressed by saying that He would give it to him himself.

6. 'A strange land,' Egypt. 'They,' the Egyptians, and also the people of Canaan and other heathen nations who

jour in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat *Isaac*, and circumcised him the eighth day; and *Isaac* begat *Jacob*; and *Jacob* begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

persecuted the Jews from the time of Abraham leaving Chaldaea to the time of their coming to the Holy Land, which was about 400 years, as here stated. 'Entreat' is the same as 'treat.'

7. 'Judge,' punish, by the Egyptian plagues, &c. 'This place,' Canaan.

8. 'The covenant of circumcision,' as it was necessary to be circumcised in order to be a Jew, one of that nation to whom God covenanted or promised that they should be His peculiar people. 'Patriarchs,' the first fathers of a nation.

9. 'Sold Joseph into Egypt,' that is,

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time*, Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emor *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they

sold him to the Midianites, who took him into Egypt.

11, 12. 'Our fathers,' the sons of Jacob, the same who were before called the patriarchs.

16. 'Sychem,' or Shechem, was the name both of the man and of the place where he dwelt (Josh. xxiv. 32).

17. 'The time of the promise,' that is, the time of the promise (of the inheritance of Canaan) being fulfilled.

18. Joseph himself was dead: the meaning is that the king knew not and cared not about him and his people.

19. 'Their young children,' that is, the

cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

male children; who were ordered to be 'cast out,' or, as it is in the Old Testament (Exod. i. 22), 'cast into the river.'

23. Before he was forty years old he had lived with Pharaoh, and therefore had not 'visited' or seen his brethren (Exod. ii. 11; Heb. xi. 24).

24. 'The Egyptian' was the one who 'oppressed,' or ill-used the other (Exod. ii. 11).

25. This verse appears to refer not only to what had just been mentioned, the slaying of the Egyptian, but to what was about to be mentioned, Moses attempting to reconcile the two Hebrews, and the way they took it. We know that Moses went to his brethren from a lively faith in God (Heb. xi. 24); and we may suppose that even before God gave him the distinct commission to go and deliver the Israelites (ver. 34; Exod. iii. 10), he had confidence from that faith that God would enable him to some extent (probably he did not yet know that

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were

it would be entirely: see Exod. iii. 11) to 'deliver' or defend them from their oppressors, as he here did in the case of this particular Egyptian. And he hoped that his brethren would on this account trust him, and consider him as a kind of leader, so as to be reconciled to each other, as he invited them to be (ver. 26). Instead of this, we see that they 'understood not,' or did not choose to admit that he ought to be in any way a 'ruler' over them, so as to be their leader to deliver them: and even reproved him for slaying the Egyptian.

26. 'Them,' two Israelites (Exod. ii. 13).

29. 'Fled,' as he was afraid of suffering for what he had done, if even his fellow-countrymen disapproved of it. It appears from the history (Exod. ii. 12), that he thought he was unperceived when he slew the Egyptian: which seems to have been a justifiable act, to prevent *him* from slaying the Israelite.

30, 31. Here, and also in the book of

expired, there appeared to him in the wilderness of Mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now

come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the

Exodus (iii. 2, 4, &c.), it is first said that an 'angel' appeared, and then immediately afterwards (ver. 31, 32, &c.), that it was God Himself who spake. See also ver. 35 and 38, where the 'angel' is spoken of, even with reference to mount Sinai, on which mountain in the Old Testament it is always said that God spake with Moses. It is not revealed to us in what exact manner these awful appearances of God were vouchsafed to man; but as we are told that man cannot see God as He is (see John i. 18, and note; Exod. xxxiii. 20, &c.), we may understand the 'angel' to mean a visible messenger (which is the meaning of the word 'angel') from God, whose words were those of God Himself: so that seeing and speaking with, or of him, may be described as seeing and speaking with, or of God (see Gen. xlviii. 15, 16; Exod. xxiv. 10; xxxiii. 11, &c.).

33. 'Put off thy shoes,' which in those

times was the usual mark of respect in a holy place.

34. 'Am come down.' This way of speaking of what God did is according to the manner of men, and in condescension to human weakness, as we speak of the hand or arm of God, &c., not meaning that God has such parts, as creatures have. So here, God, who is omnipresent, speaks of Himself as having come down from heaven, because He revealed Himself marvellously to Moses on earth, and His power was about to be shewn forth in delivering the Jews. 'Send thee,' to deliver them.

35. 'Angel:' see note on ver. 30, 31.

36. 'Brought them out,' and into the land of Canaan.

37. See iii. 22, and note.

38. 'The church' always means the body of God's people, whoever they may be. In the time of Moses it was the Jews, who were then 'in the wilderness.' 'Ora-

mount Sina, and *with* our fathers : who received the lively oracles to give unto us :

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us : for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness ?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilder-

cles' mean revelations or commands of God. 'Lively' means 'giving true life,' of which God's commands are the only source : see note on John i. 4.

39. This verse refers to the frequent murmurings, of which we read in the Old Testament, of the Jews against Moses ; when they 'in their hearts turned back,' that is, wished to return, to Egypt, on account of the abundance of food there, and their fear of suffering in the wilderness.

40. 'We wot not' (know not) 'what is become of him : ' when Moses was in the mount with God forty days, and they pretended to believe he would not come down again.

41. 'A calf,' the golden calf which Aaron made as an idol. It was following the idolatry of the Egyptians, among whom oxen were sacred animals.

42, 43. 'Turned,' that is, turned away from them, in wrath, at their sins ; withdrew His grace from them, and 'gave them up,' or suffered them, to worship idols, as the sun, moon, and stars ('the host,' or multitude, 'of heaven'), from which the grace of God alone could have prevented them. The rest of these verses refer to what they did during the time they were con-

demned to wander in the wilderness (40 years) as a punishment for their idolatry, till that generation was extinct. 'In the prophets,' namely, in Amos v. 25, 26. The question here put means, that though the Israelites in the wilderness did offer sacrifices to God for that time, yet they constantly fell into idolatry also, as we read in the Old Testament. 'Moloch' and 'Remphan' were the names of idols, such as they made 'their gods.' 'Taking up the tabernacle' of the idol, means bearing honourably, as in religious processions and ceremonies, the tabernacle in which the image was placed ; and so of the star, which was the sign or image of the idol Remphan. It was in consequence of these idolatries of the Jews in the wilderness, followed up by similar ones in Judæa, that God, as a punishment, 'carried' them, or allowed their enemies to carry them, into captivity at and 'beyond' Babylon.

44. The 'tabernacle of witness' means the tabernacle of God, so called, because God then manifested or gave 'witness' of His Presence, which the Jews had in the wilderness, and which was made by Moses, as we read in the Old Testament (Exod. xxvi. &c.), according to an exact description, or

ness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

'fashion' shewn him by God in mount Sinai.

45. 'Jesus' here is the Greek form of the name 'Joshua,' Joshua who led the Jews, 'after' the death of Moses, into Canaan (here called 'the possession of the Gentiles,' as Gentile nations had before possessed it). Joshua was a type of Christ, as being the leader of the chosen people into the Land of Promise, as Christ is our Captain to lead us to Heaven; and he was similarly called a saviour (Jesus or Joshua, which are the same, signifying Saviour; see note on Matt. i. 21), as he saved the Jews, by God's help, from their enemies.

46. 'A tabernacle' here means a better and more lasting dwelling than was the *actual* tabernacle in the time of David. David wished to 'find,' or build, such an one (see 2 Sam. vii. 2).

47. 'Solomon built him an house,' as David was not allowed to do so (see 2 Sam. vii. 5. 13; 1 Kings v. 3, &c.).

48—50. 'The prophet,' Isa. lxvi. 1. Stephen wishes in these verses to warn them that it was a false pride which made them suppose that the presence of God must always and necessarily be in the temple which Solomon had at first built, and which was afterwards rebuilt by Zerubbabel. The Jews were inclined to believe that they were sure of blessings in this way from the outward signs of God's favour to them,

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncir-

whereas they could only hope to continue receiving them if they obeyed God; just as they were satisfied with being descended from Abraham (see Matt. iii. 9, and note). Stephen tells them that the revelation of God's presence in that temple was only as He thought fit for a time to appoint, and that they were not to suppose that He could really dwell in a visible temple, or that they could build Him (ver. 49) a really suitable abode, inasmuch as He filleth all space, and so far from being contained in any such place, He had 'made' that and 'all things.' This was nearly as our Lord Himself had taught the woman of Samaria (see John iv. 21. 23, and notes).

51. Stephen seems here to have been interrupted by some mark of scorn, or hatred, or unbelief, on the part of his hearers: so that he did not then continue his narrative, which he otherwise would have done, and finished it so as to shew, according to his purpose as before explained (see note on ver. 2), that the Gospel was the completion of the law; but interrupted the progress of it, in order to rebuke them severely for the evil mind which they shewed.

'Stiff-necked,' obstinate. 'Uncircumcised in heart and ears,' means that though they were 'Jews outwardly' (Rom. ii. 28), having received the rite of circumcision which made them so,

cumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of

man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

CHAPTER VIII.

1 AND Saul was consenting unto his death. And at that time there was a great persecu-

they had not the 'heart' of faith and obedience which Jews should have had as God's people; nor the 'ears' which Jews should have, that is, they did not suffer what they heard to have its right effect upon them. Their privileges, therefore, as Jews, had been of no use to them, and they were not *true* Israelites, or 'Jews inwardly' (Rom. ii. 29).

'Resist the Holy Ghost,' in not allowing themselves to be moved by the teaching of the Holy Spirit through the Apostles. 'As your fathers did,' when the evil-minded Jews of old times rejected the teaching of the same Holy Spirit by the prophets.

52. 'Shewed before,' foretold. 'The Just One,' Christ.

53. 'Angels' may here be understood in the sense explained in the note on ver. 30, 31, as meaning whatever visible forms God may have revealed

Himself in. Or it may be in a more general sense, that God in all His dealings with men (and so in giving 'the Law of Moses'), uses the 'disposition,' or ministry, of angels (Heb. i. 14).

54. 'Cut to the heart,' in fury at his rebuke.

57. 'Stopped their ears,' pretending that he had spoken blasphemy, and that they could not bear to hear it (compare Matt. xxvi. 65).

58. 'Laid down their clothes,' that is, their outer garments, so as to be better able to perform the stoning. 'The witnesses,' those who said they actually heard or saw the alleged crime for which the person was put to death, had to begin the stoning. 'Saul,' afterwards St. Paul.

60. 'Lay not to their charge,' that is, 'forgive;' after the great example of Christ Himself on the cross (Luke xx. ii. 34). 'Fell asleep,' died.

tion against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles

CH. VIII. 3. 'Made havock of the church,' persecuted the members of the Church.

5. 'Philip, one of the seven, of whose appointment we read in vi. 5, 6.

9. 'Sorcery' is the same as 'bewitching,' or witchcraft, and means being able to do things requiring supernatural power. Often such things are impostures; but it appears that at least at some times spoken of in Scripture (see 1 Sam. xxviii. &c.) men had really such a power: which must have been given them by evil spirits (permitted by God to exercise that power), inasmuch as witchcraft is spoken of as a sin

(1 Sam. xv. 23; Gal. v. 20). It was therefore always a sin: and so far it was always an imposture, as those who had it pretended that they had it direct from God, as we see in the next verse that Simon had persuaded the people that he had 'the great power of God.'

10. 'Is the great power' means the same as 'has the great power.'

13. It would seem that at first Simon had a true faith, as the Apostles required repentance and faith before they would admit persons to be baptized; but that afterwards he fell away (see note on ii. 38).

which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost :

16 (For as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles'

hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if

14. 'Had received,' had rightly received it, and become converts.

15—17. 'Receiving the Holy Ghost,' and 'the Holy Ghost falling upon them,' in these verses, seem clearly to refer not to the ordinary gifts of the Holy Ghost, common to all Christians, but to what are called the *extraordinary* gifts of the Holy Ghost, namely, the power of doing miracles, and speaking with strange tongues. (See notes on ii. 3. 17—21. 38). The ordinary gifts of Christians we believe to be the proper gifts of those who are, as these men were, 'baptized in the name of the Lord Jesus' (see note on Matt. iii. 11). The miraculous gifts were only for some, as here the Apostles saw fit that some at least of the converts at Samaria should receive them, if God should vouchsafe them in answer to their prayers (ver. 15). We can see that it is these miraculous gifts which are here referred to, from ver. 18, in which it is said that Simon *saw* at once that the Holy Ghost was given. For the *ordinary* aid of the Spirit to the disciples, enabling them to lead holy lives, would not produce great, visible, and immediate effects (see note on John iii. 8), such as the conferring of miraculous powers did (see ii. 4, &c.).

It was therefore the latter that Simon perceived.

'Laid their hands,' as the ordinary form to be observed when any holy gifts were conferred (see note on vi. 6).

18, 19. This was not only a great sin of Simon, in supposing that the holy Apostles could be bribed to impart sacred gifts to any one, but shewed his entire ignorance of the nature of those great gifts, as if the Apostles had the absolute power to give them to whom they would ; whereas it is only as God wills, as in this and similar instances He gave them in answer to prayer.

20. It is plain from ver. 22 that it was possible for Simon to repent of his great sin (see note on Matt. xii. 31, 32). This verse, therefore, is a denunciation of the fearful curse of God which would come upon him, *unless* he repented ; that he would perish, as his vain worldly wealth would, and come to no good.

21. 'Thou hast neither part nor lot in this matter : ' that is, thou hast nothing to do with it, thou knowest nothing of the Gospel, and the way in which the gifts of the Spirit are given, which are only for those whose 'heart is right.'

perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

23. Being 'in the gall of bitterness,' means being sunk in wickedness of the most bitter and pernicious kind, likened to gall.

27. 'Ethiopia,' a country in Africa, south of Egypt. This man was a Jewish proselyte: see note on Matt. xxiii. 15.

31. The eunuch probably understood the Jewish Scriptures partly, but not fully: especially the prophecies, in their application to the times of Christ, as most of the Jews, among whom he had worshipped at Jerusalem, rejected their true meaning.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

32. 'The place,' Isa. liii. 7, 8. 'As a sheep,' in meekness and silence (Matt. xxvii. 14; 1 Pet. ii. 23, &c.).

33. These words are not exactly the same as are found in our version of the prophet Isaiah (see note on Mark xii. 35—37). It is there said 'he was taken from prison and from judgment.' Here 'his humiliation' refers to the same as the 'prison,' namely, His being taken captive by the Jews.

'His judgment was taken away,' seems to mean merely that He was judged or condemned to die. 'Who

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

CHAPTER IX.

1 AND Saul, yet breathing out

shall declare his generation?' seems to mean, 'who shall answer or speak for his *way of life*,' or give witness that He was pure and innocent: the meaning being that *no one* could be found at His trial, when even His disciples forsook Him, to defend Him from His accusers.

'His life is taken from the earth,' He was put to death.

37. This was a profession of a true faith: see note on ii. 38.

39. It would seem that Philip was carried away by a miracle, becoming invisible to the eunuch, and was so at once removed to the town of Azotus: like some other miracles in Scripture (see John vi. 21, and note, &c.).

threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

CH. IX. 1. 'Breathing out,' that is, being eager to execute 'threatenings and slaughter' against them.

2. 'Letters to the synagogues,' that is, to the rulers of the synagogues, to obtain leave from them to do what he wanted. 'Of this way,' of the Christian faith.

'Damascus' was the capital of Syria.

4. The 'voice,' was the voice of our blessed Lord, who signifies that to persecute His followers is even as if it were He Himself who was persecuted, as He was while on earth. So elsewhere He saith that to shew kindness or otherwise to His brethren or disciples is to shew it or not to Himself (Matt. xxv. 40. 45).

5. To 'kick against the pricks,' is a

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in,

proverbial expression; 'pricks,' meaning sharp and fixed points, against which to kick with the feet would be not only useless, but would hurt him that did it. Our Lord therefore means that to attempt to stop the spread of the Gospel by persecution, as Paul was doing, was even like 'fighting against God' (v. 39): and was not only impossible, but would destroy his own soul.

7. 'Hearing a voice:' see note on xxii. 9.

8, 9. Saul was struck with blindness for a time, we may suppose, to impress him the more with awe at the vision he had had, and to lead him to meditate both on the errors and sins from which he was delivered, and on the future which was before him; and in the sort

and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest re-

of trance or amazement which was on him, he could neither eat nor drink.

13. 'Evil,' by persecution. 'Saints,' or holy men, is what is often used in the New Testament (ver. 32, &c.) to mean Christians: inasmuch as though they *are* not all equally holy, and many may be quite unworthy of their profession, that *profession* is holiness; and as Christians they have the aid of the Holy Spirit to enable them to attain to, and to abide in holiness.

15. 'Vessel,' signifies an instrument or means which God would use, by which the knowledge of His 'name' might be 'borne,' or preached, through the world, both to Jews and Gentiles, to 'kings,' and all classes of men.

17. 'Putting his hands on him:' see note on vi. 6.

ceive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

18. 'Scales,' by which his blindness had been inflicted on him.

21. 'This name,' the name of Christ.

22. 'Strength,' power of speaking and reasoning. 'Confounded,' so that they could not answer him.

26. 'Assayed,' tried. 'Believed not that he was a disciple,' thinking that he was still a persecutor in fact, as be-

fore, and only pretended to be a disciple in order to persecute more effectually.

29. 'The Grecians,' the unbelieving Greeks or Gentiles.

30. Tarsus was in Cilicia, in Asia Minor, and was the birthplace of St. Paul.

31. 'Edified,' increased and improved.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went

with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

1 THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

32. 'Saints:': see note on ver. 13.

36. 'Tabitha' is the Hebrew, and Dorcas the Greek name.

38. 'Desiring him,' in the hope that he would be able to raise her to life, as he did.

CH. X. 1. 'Centurion:': see note on Matt. viii. 5. 'The band,' namely, a

band in the Roman army quartered in Judæa.

2. 'A devout man:': that is, he was a good and religious man according to the amount of knowledge which he had. He appears to have learned to believe in and worship the one true God, but not to have regularly become a Jew by religion, nor to have

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they

heard, before now, of the Gospel of Christ.

3. 'The ninth hour:' see note on Matt. xxvii. 45.

4. 'Thy prayers and thine alms are come up for a memorial before God:' that is, God had graciously noted them, and counted Cornelius worthy to be the first Gentile to whom the Gospel should be preached.

9. 'Housetop:' see note on Matt. xxiv. 17.

11—16. The meaning of this vision sent from God to St. Peter was, that, as we see shewn in so many passages of the Bible (Rom. ix. 24, &c.), there was to be under the Gospel no distinction made between different nations, as there

went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and

had been under the Jewish Covenant, in the times of the Old Testament. In those times, as we know, the Jews alone had been God's chosen people, and all other nations, as such, were unholy, and not in God's favour, and the Jews were to be separate from them: though *individuals* among them might doubtless be saved. This great truth had been announced by our Lord to His Apostles (Matt. xxviii. 19), and perhaps had been understood, by special guidance of the Holy Spirit, in some instances before this one of St. Peter, as in the case of the Ethiopian eunuch mentioned in ch. viii.; but even as several of our Lord's sayings about Himself were not understood by the Apostles till the Holy

the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to

the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had

Ghost led them to understand them (see note on Mark ix. 32): so the Apostles do not seem fully to have understood this till after this vision of St. Peter, when they preached to the Gentiles even as to the Jews (see ch. xi. 20, 21, &c.). Accordingly we understand the 'Grecian' converts mentioned before to be Jewish *proselytes* from among the Greeks: see note on vi. 1.

The vision was a sort of parable, but a parable acted instead of spoken, as a *type* is an *acted prophecy*. The Jews, whose duty it was to keep separate from other nations, were forbidden by the Law of Moses (see Levit. xi.) to eat the flesh of certain animals, such as were represented in the sheet in the vision: a provision in the Law of the kind called ceremonial and not moral, which means that there was nothing in itself wrong in such animals being eaten, but that it was commanded, partly at least, in order (among other means) to keep up that separation of the Jews of which we have spoken. And as this separation was to

cease, the ceremonial law was abolished, as we know (see Matt. v. 17, 18, and note). Such food, therefore, here called 'common or unclean' (ver. 14), might *now* be eaten: but St. Peter, not having yet been fully enlightened, objected (in his trance) to eating it, thinking himself still bound to observe all the points of the Law. And the voice from heaven speaks to him words which were to be understood of more than the subject alone of the vision, which was only as an instance or specimen. They signify that not only the ceremonial part of the law was to be no longer binding, and that therefore any flesh might lawfully be eaten: but that the Gentiles were to be no longer shut out from hearing the word of God (which is described by their being 'called,' or considered, 'common or unclean,' even as certain meats were), as God had 'cleansed' them; that is, removed them from being under the curse which had been laid on them, so as to admit them to have the Gospel preached and offered to

called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four

them. So St. Peter understood it, as we see (ver. 28); and so the object of the vision was to prepare St. Peter for the message which was coming to him from Cornelius. It may have been done 'thrice,' in order to impress it more upon him.

25, 26. Cornelius probably looked upon Peter as something more than man, in consequence of what he had heard about him as an Apostle: and therefore offers him a mark of reverence which God alone ought to receive. This is what only an uninstructed Gentile would do: and St. Peter rebukes him, though mildly, for it, reminding him that he was only a man (though inspired).

28. See note on ver. 11—16.

30. 'A man in bright clothing,' as

days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

angels are described as appearing (Luke xxiv. 4, &c.).

33. 'Before God,' acknowledging the presence of God, who is ever present, in a special sense, on account of the solemnity of the occasion (see Matt. xviii. 20, &c.).

34, 35. 'I perceive that God is no respecter of persons:' that is, he had learned from his vision that the rule of God's dealings thenceforward was not to be, as it had been under the Jewish Covenant, to 'respect,' or prefer, 'persons' *as such*, that is, as belonging to one chosen nation (the Jewish): but that in *all* nations those with whom the grace of God had wrought, as it had in Cornelius, were to be 'accepted' or admitted to the privileges of the Gospel. See note on ver. 11—16.

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusa-

lem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

36. 'The word which God sent unto the children of Israel,' as the Gospel was *first* sent to them, and preached to them *only* by our Lord Himself (see note on Matt. x. 5, 6). 'Peace,' namely, that (the inward peace, and also the reconciliation of sinful man with God for Christ's sake,) which the Gospel announced.

37. 'Began from Galilee,' where our Lord first preached and ministered. 'John,' the Baptist, to whose baptism, and the 'preaching' which accompanied it, St. Peter refers as the beginning of the Gospel.

38. 'God anointed Jesus with the Holy Ghost:' that is, the Father bestowed the power of the Holy Ghost, appointing Him to be our Priest and King, (such as were appointed by anointing with oil: see note on Matt. i. 21,) on our Lord, as man. See note on Matt. xxviii. 18.

'All that were oppressed of the devil:' that is, all *sufferers* of whatever kind who came to Him for healing. All

suffering, bodily or mental, may be attributed in one sense to the Devil (see Luke xiii. 16, &c.): inasmuch as without the fall of Adam, caused by sin to which he was tempted by the Devil, evil or suffering would not have been in the world.

41. 'Us,' some of the Apostles and others (Luke xxiv. 30. 43; John xxi. 13).

43. See note on Matt. xxvi. 28.

44. Comparing this verse with ver. 46, we see that these persons received the *extraordinary* or miraculous gifts of the Holy Ghost (see note on viii. 15—17), as they were enabled at once to speak with new tongues (see ii. 3, and note). This of course shewed that God's favour was with them, and that they were qualified to be admitted by Baptism to the privileges of the Gospel: for it is inconceivable that had they been otherwise, the miraculous gifts of the Spirit would have been given to them. Holy Baptism is only to be given to those who are grown up, upon

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the*

their giving proofs of their faith and repentance. In ordinary cases, men must be satisfied with the best evidence that can be obtained, according to human imperfection: but here God Himself gave indisputable evidence, by conferring upon them those wonderful gifts, that they were in a right state of mind to become Christians. Peter therefore (ver. 46, 47,) speaks of it as clear, that they should be baptized.

45. 'They of the circumcision,' that is, the Jews. They were astonished, as

matter from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I

they had not before understood that the Gentiles were to be admitted (see note on ver. 11—16).

CH. XI. 1. 'The Gentiles:' namely, Cornelius and his friends; and this was a sign that the Gentiles generally were to hear the Gospel preached.

2, 3. They of the circumcision,' the Jewish converts, who felt as Peter did before he had received the vision.

5—14. See note on x. 11—16.

was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and

glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them, and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man,

15. 'At the beginning,' or, the first time: namely, on the Day of Pentecost. See note on x. 44.

16. See i. 5, and note.

17. 'The like gift,' namely, of the Holy Spirit. 'Withstand God:' as he would have done had he refused to admit to the privileges of the Gospel those whom God had shewn by the outpouring of the Spirit to be qualified for it. See note on x. 44.

18. 'Unto life,' leading them to eternal life. See note on Matt. xxvi. 28.

19. 'The persecution that arose about

Stephen,' that is, to which his preaching and exertions had given occasion: see vi. 8—12; viii. 1. 'Preaching to none but unto the Jews,' as, being absent, they had not heard of the calling of the Gentiles: but, as it seems from ver. 20, they heard of it when they came to Antioch, and acted accordingly.

22. 'These things,' the calling of the Gentiles.

23. 'The grace of God,' its power and effect, in the multitudes that believed.

24. 'Was added unto the Lord:' became Christian.

and full of the Holy Ghost and of faith; and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

28. 'By the Spirit,' that is, inspired by the Holy Ghost. 'Claudius Cæsar,' the Roman Emperor.

30. 'The elders,' that is, as we should call them, Presbyters or Priests, being the higher order of clergy under the Apostles, and afterwards under the Bishops, who succeeded to the Apostles, when they were from any cause removed, and gave up the government of the Churches. These elders ruled the Churches under the Apostles, and among other things would have to distribute

CHAPTER XII.

1 Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of

any alms given for the relief of the poor.

CH. XII. 1. 'Herod the king:' see note on Matt. ii. 1.

2. This St. James was the son of Zebedee, St. James the Greater, so often mentioned in the Gospels together with St. Peter and St. John: and so called to distinguish him from St. James the Less, 'the Lord's brother' (Gal. i. 19), and Bishop of Jerusalem.

4. A 'quaternion' was a band of four

the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and

from all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James,

soldiers. 'Easter,' the Christian festival of which the Passover was a type: and which, as this passage shews, was to be kept, as it has been, about the same time of the year. The sacrifice of the Paschal Lamb was the type of the Atoning Sacrifice of Christ.

8. 'Sandals:' see note on Mark vi. 9.

10. 'The wards,' the divisions or compartments of the prison. 'Of his own accord,' of itself: miraculously, as all the rest was that was done by the angel.

11. 'Come to himself,' from the sort

of trance or bewilderment in which he was before.

12. 'John, whose surname was Mark,' the Evangelist.

15. 'His angel,' guardian angel; whom the Jews supposed sometimes to appear in the likeness of the person himself.

17. 'James,' who was, as has been said, Bishop or chief of the Church ('brethren') at Jerusalem: and is therefore distinguished here. See note on ver. 2, and xv. 13, &c.

and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a

shout, *saying, It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and

19. 'Commanded that they should be put to death,' supposing, or wishing to have it supposed, that they had let St. Peter escape through their negligence: as might have been imputed to the soldiers who guarded the sepulchre of our Lord. See Matt. xxviii. 12—15, and notes.

20. 'Nourished:' that is, the people of Tyre and Sidon, with whom for some reason Herod was displeased, used to import their food from Judæa; and therefore war, which would have put a stop to that, was much dreaded by them.

22, 23. 'He gave not God the glory:' that is, he allowed the people to flatter him in this gross way, by calling him a

god, instead of rebuking them by telling them to ascribe such glory to God alone; thus countenancing blasphemy.

24. 'The word of God grew,' that is, knowledge of it increased, by the establishment of the Church through the world.

25. 'Their ministry:' see xi. 29, 30.

Cn. XIII. 1. The places mentioned in this chapter were in different parts of Asia Minor, and islands in the Mediterranean.

'Herod the tetrarch,' to distinguish him from Herod the king. See notes on Matt. ii. 1; Luke iii. 1.

Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child

of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and

2, 3. 'Fasted,' as would often be done to accompany prayer on a solemn occasion: see Matt. xvii. 21. 'Laid their hands on them:' see note on vi. 6.

5. 'John:' see xii. 12, and note.

6. 'The isle,' of Cyprus. 'Sorcerer:' see note on viii. 9.

7. 'Deputy,' deputy-governor.

8. 'Elymas,' is the Arabic word for sorcerer: so that it does not mean his

name (which was Bar-jesus), but the description of his pretended craft.

10. 'Pervert the right ways of the Lord:' that is, hinder the right way or course of the Gospel, by preventing conversions such as that of the deputy.

13. 'Loosed' the ship: or set sail.

15. 'The law and the prophets:' see note on Matt. xxii. 40.

16. 'Ye that fear God,' seems to mean those who were like Cornelius,

beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them

David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, be-

who is described in the same way, 'a devout man, who feared God with all his house:' see x. 2, and note.

17. 'With an high arm,' that is, with great power.

18. 'Their manners,' their (evil) conduct.

19. 'Seven nations:' see Deut. vii. 1.

22. 'He gave testimony:' 1 Sam. xiii. 14; Ps. lxxxix. 20. St. Paul recites this short account of the Jewish history to shew that the coming of Christ had been prepared and fore-shewn by the course of that history.

23. 'According to his promise,' namely, His promise first given to Abraham (Gen. xii. 3), and afterwards spoken of David (descended from Abra-

ham: Isa. xi. 1, &c.), that the Messiah should be born of that family.

24. 'The baptism of repentance:' see note on Matt. iii. 11.

25. 'Not he,' 'not the Christ' (John i. 20). For the end of the verse, see note on Matt. iii. 11.

26, 27. 'Whosoever feareth God:' see note on ver. 16. The Jews throughout the world ('children of the stock of Abraham') are here distinguished from those who dwelt 'at Jerusalem.' These had rejected the Gospel, but to the others it was now offered.

'Him,' our Saviour. 'They knew him not,' rejected Him. 'Knew not the voices of the prophets,' that is, did not care to understand the words of

cause they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you

glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the samo unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the

the prophets who foretold Him. It was because they would not understand the prophecies which spoke of Him as Messiah (which, if they had done, they would have rightly received Him), that they 'fulfilled' the *other* parts of 'them,' which said that He would be 'condemned' and slain.

31. 'Them,' the Apostles.

32. 'The promise:' namely, the general promise of the Gospel, which is that which was made to the 'fathers,' that is, the patriarchs, Abraham, Isaac, and Jacob (Gen. xii. 3; xxvi. 4; xxviii. 14).

33. The words quoted from the Psalm were spoken by God the Father through the inspired Psalmist, referring to Christ His Son. St. Paul quotes them as shewing generally that the coming of Christ had been foretold; and he says that that coming had now taken place, and been perfected when Jesus was 'raised up again.'

34, 35. 'No more to return to corruption,' not to die again. 'He said,' God said, through the prophet Isaiah (lv. 3). This prophecy is to be taken together with that quoted in the next verse (from Ps. xvi. 10: see note on ii. 25—28): which shews that the 'sure mercies of David' (that is, the mercies assuredly promised to David), here means the gift of resurrection without the body having been corrupt, which was fulfilled in Christ. (For this, like all other gifts possessed by our Lord, are spoken of as having been conferred on Him by the Father: see note on Matt. xxviii. 18.) It was not true of David, as the Apostle shews in ver. 36; and therefore we see that it was spoken by him prophetically in the person of Christ. St. Paul then in these verses means generally that Isaiah and David, in those passages, foretold the Resurrection.

36. 'Fell on sleep,' died. 'Was laid unto his fathers,' was buried.

will of God, fell on sleep, and was laid unto his fathers, and saw corruption :

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins :

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets ;

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which

ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas : who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with

38. 'This man,' Christ, both God and man.

39. 'All that believe,' all who have a true and living faith in Him. 'Justified' (see note on Luke xviii. 14). 'All things,' all sins; whatever is forgiven being so for the sake of the Atonement of Christ. Forgiveness of sins in the life to come was not promised under 'the Law of Moses,' that is, under God's Covenant with the Jews declared in the Old Testament. The Jews, if obedient to that Law, were promised certain earthly blessings, the possession of the Holy Land, &c. But besides that this had no reference to eternal blessings and punishments after this life, nothing under the Law of Moses had any virtue or power of itself to do any spiritual good to the people. It was solely in virtue of the Atonement of Christ, of which the Jewish sacrifices were types or figures (see Heb. ix. 9; x. 4, &c.), that God gave any special favour to them, even as it is only on account of that Atonement, reconciling man to God, that any part of mankind

have ever been regarded with favour by Him.

40. 'In the prophets,' Hab. i. 5.

41. 'Despisers' of the Gospel. St. Paul warns them against being among the despisers of the Gospel thus foretold. The consequence of their so despising it would be the 'work' (the 'wonderful' work) here mentioned, which means the destruction of the Jewish nation, wrought by God in His vengeance; but which, though 'declared' and announced to them by Christ and His Apostles, the Jews would not 'believe' was coming.

43. 'Proselytes,' see note on Matt. xxiii. 15. 'Continue in the grace of God:' that is, in the belief, and under the influence of that grace; under which they came when they believed the preaching of the Gospel, and were converted.

45. 'The Jews,' the unbelievers among the Jews. 'Envy,' spite against the Gospel, and in particular against the Gentiles being admitted to receive it: see note on xxii. 22. It was this per-

envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women,

haps chiefly that, as we see so often in this book, set the Jews against the Gospel.

46. 'Necessary': that is, it was according to God's purpose that the Jews, as the chosen people, should have the Gospel preached to them *before* it was preached, as it was to be, to the Gentiles, as we know that it was preached to them *alone* by our Lord (see note on Matt. x. 5, 6), and at first by the Apostles (see note on x. 11—16).

'We turn to the Gentiles,' namely, to them *only* (in that place). The Apostles had before preached to the Gentiles, as in the case of Cornelius (ch. x.), at Antioch (xi. 20), and in this place also (ver. 16. 26): see note on ver. 16). But now the Jews that were

and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

1 AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

left unconverted were reckoned, as they seemed to 'judge themselves' to be, 'unworthy,' to hear any more; and they preached to the Gentiles only.

47. 'Thee,' Christ. This is a prophecy of Isaiah (xlix. 6). 'Light,' see note on John i. 4.

48. 'Ordained to eternal life,' that is, in a fit state to enter into the way that leads to eternal life.

50. 'Devout,' according to the Law of Moses, which alone they received.

51. See note on Matt. x. 14.

CH. XIV. The places in this chapter were in Asia Minor: except Antioch (ver. 26), which was in Syria.

3. 'Gave testimony,' namely, by

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

the 'signs and wonders' which He enabled them to do, which testified, or shewed, the truth and power of 'the word of his grace,' the Gospel.

5. 'Of,' that is, *by* the Gentiles and Jews.

6. 'Ware,' the same as *aware*.

9. 'Perceiving,' by the miraculous power which God gave the Apostles, of seeing into men's hearts. 'Faith to be healed,' see note on Matt. ix. 22.

11. The Lycaonians were heathens; and supposing that none but some of their 'gods' could do such miracles, they imagined that it was some of them who had appeared on earth (as they supposed they often did), in the form of men (Paul and Barnabas).

12. 'Jupiter' was called the chief of

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priests of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

the Greek or Roman deities; and 'Mercurius' was called the god of eloquence or good speaking, so that they called Paul after him.

13, 14. 'Garlands' were what they were in the habit of adorning the 'oxen' with, or other animals whom they 'sacrificed.' They were about to pay divine honours to Paul and Barnabas, believing them to be gods, by sacrificing to them; which of course would have been blasphemy, so that the Apostles were greatly shocked at it.

'Rent their clothes,' see note on Matt. xxvi. 65.

15. 'Men of like passions with you,' that is, generally, 'mere men like you' (and therefore who ought not to be worshipped). 'These vanities,' or follies,

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose

up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

namely, the worship of false gods. So far from wishing the people to offer to them (the Apostles) divine honour, the very object of their coming among them was to turn them from that and all idolatry to the worship of the one true God.

16. 'All nations,' in a general sense, all nations except the Jews. The nations of the world were 'suffered' by God to 'walk in their own ways,' in this sense, that they had no special revelation from Him of His will, as the Jews had. They had indeed the light of conscience in their hearts (see Rom. ii. 14, 15); but that, from the natural corruption of their will, was not enough to keep them from 'their own' evil 'ways.' The Jews were so far not 'suffered' so to walk, as they both had a revelation of God's will, and God rewarded and punished them on earth according as they obeyed or disobeyed it. But the controlling and enabling grace of the Holy Spirit was not promised or given by promise till the Gospel came: see note on ii. 3.

17. Though the Gentiles had no special or published revelation, yet they, the world in general, had the 'witness' or proof of the existence and providence of the true God which is furnished to all men by the works of His Creation. That He 'does good' in all those works, and that He sends 'rain and fruitful seasons,' producing 'food and gladness' for men, is a proof that He is a good and merciful God.

20. Paul seems to have been (by a miracle) entirely unhurt by the stoning.

22. 'And that we must enter,' that is, 'and saying, We must enter.' The 'kingdom of God' here means heaven. 'We must enter,' meaning generally that *all* Christians as such must go through suffering to be fit for heaven (see note on Matt. x. 38); and particularly that they, the early Christians, would have '*much* tribulation' from persecution.

23. 'Elders:' see note on xi. 30. 'Prayed with fasting:' see note on xiii. 2, 3.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 AND certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the

26. 'From whence they had been recommended to the grace of God:' as it was from Antioch they went forth, after prayer for grace had been made (xiii. 1—3).

27. 'God had opened the door of faith to the Gentiles:' had enabled the Gentiles to be called to the faith, first by the vision of Peter concerning Cornelius (ch. x.), and afterwards by directing the Apostles to preach to them (xiii. 46, &c.).

CH. XV. 1. These 'men' were erroneous teachers, who did not understand that the forms and ceremonies of the Mosaic Law were to be done away under the Gospel, though the spirit of the Law remained (see note on Matt. v. 17, 18). They therefore taught that for salvation it was necessary to be circumcised: circumcision being the chief of those ceremonies, and the mark of the Jewish Covenant. As that Covenant was now come to an end, and replaced by the

manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

Christian Covenant, in which there is no distinction of nations (see x. 34, and note), circumcision was of course no longer to be practised, as that would have meant that the Jews were still to be separate, and above other nations.

Circumcision being a pledge that all those who received it were to submit to the whole of the Law of Moses, these teachers meant that the Christian converts were as much bound to the Law as the Jews were before the coming of Christ.

2. The 'Apostles and elders,' rulers of the Church, resided at 'Jerusalem:' and they would have authority to settle that 'question.'

3. 'Being brought on their way by the church,' that is, some members of the Church at Antioch accompanied them part of the way.

'Declaring the conversion of the Gentiles:' see note on xiv. 27. The Gentiles were *called* to be converted.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by

my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through

5. 'Certain:' namely, Jewish converts to Christianity, who had the same mistaken views as are mentioned in ver. 1; and, being Pharisees, who were the sect most proud of being Jews, most learned in the law of Moses, and most particular about the observance of it (see Matt. v. 20, and note), they were the most likely to urge it upon the disciples.

7. 'A good while ago,' namely, at the time when Cornelius was called, which God had chosen Peter to do: and which is taken here (as at xi. 1, where see note) as representing the calling of the Gentiles generally.

8. 'Bare them witness,' that is, testified that they were in a right state to be received into the Church: by 'giving them the Holy Ghost.' See x. 44, and note.

9. See notes on x. 11—16. 34. 'Faith' was thenceforth to be the only requisite for God's favour, by which the 'hearts' of those who have it, by God's grace, are 'purified' and sanctified.

10. 'Tempt,' that is, provoke 'God,' by perversely resisting His will towards the Gentiles.

'To put a yoke,' that is, in or by 'putting a yoke.' The yoke means the 'burden' (as it is called in Matt. xxiii. 4, where see note) of observing all the particular forms and commandments of the Law of Moses.

This, as is said in the note above quoted, was of course a severe duty, which St. Peter says none of the Jews had been able fully to perform. Of course no man could fully perform such a duty, nor even any other and lighter one, from the weakness of human nature: (and indeed without the special aid of God's Spirit he could not obey it at all.) And under the Jewish Covenant there was no provision made for that weakness and infirmity of nature, and for sin being forgiven: this was reserved for the Gospel, which is the Covenant of the remission of sins. The Law required a perfect obedience, and said nothing about our imperfection being accepted for the sake of Christ, not then revealed. And as perfect obedience could not be rendered, it is said in Rom. vii. that the Law could only lead to men's being condemned: and in 2 Cor. iii. 9, the Law is called the 'ministration of condemnation.' The Law then, having fulfilled that office, namely, to shew to men the necessity of a Saviour (as it is called in Gal. iii. 24, 'our schoolmaster to bring us to Christ') for whose sake our imperfect obedience may be accepted, was no longer to be imposed, as St. Peter here points out, as a law requiring strict obedience to certain outward things. The moral part of the law still remaining (see note on Matt. v.

the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me :

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

17, 18), and the spiritual obedience of faith and love being demanded of us, with the strengthening aid of the Holy Ghost to enable us to render it, the imperfection of our service through human weakness and sinfulness is forgiven for the sake of Christ.

11. 'We' the Jews, and 'they' the Gentiles : the same salvation being offered to both. See note on x. 34.

13. 'James,' the Less : see note on xii. 2.

14. 'Simeon,' more commonly called Simon (Peter). 'God at the first did visit the Gentiles:' that is, called them to believe. 'At the first,' referring to the early conversions, of Cornelius, &c. 'To take out of them a people for his name:' that is, to call out from among the unbelieving heathen 'a people,' namely, those who were converted, who would be 'for' the glory of 'his name.'

15. 'As it is written:' Amos ix. 11, 12.

16, 17. The prophet had been speaking of the captivity of the Jews at Babylon : and 'after this,' means, after that captivity. This verse probably refers in the first instance to the return of the Jews in its ordinary sense, when they were restored to their own land

15 And to this agree the words of the prophets ; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up :

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which

under Zerubbabel (see the book of Ezra), and the 'tabernacle of David' (meaning the temple which he had meant to build, and which was built by Solomon) was rebuilt. But the 17th verse cannot refer to that, as the Gentiles were not then called. The chief meaning of the prophecy therefore, on which account James quotes it, is, that the spiritual kingdom of Christ was to be established. In this sense the 'tabernacle of David' means the *throne* of David ; under which name, as we know, the spiritual kingdom of Christ is spoken of (see Luke i. 32, and note). 'The residue,' besides the Jews, that is, the Gentiles.

'Upon whom my name is called,' namely, on their being converted.

18. The Apostle says this as meaning that this calling of the Gentiles, as all other works of God, was in His eternal counsels from the beginning, or from everlasting.

19. 'We trouble not them;' that is, *Gentile* converts were not to be in any way called on to keep the forms of the Law of Moses : see note on ver. 1. The *Jewish* converts were not *bound* to keep them either ; as there was no distinction left between Jew and Gentile, and the cere-

from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath

monies of the law were done away, as a duty, to all (see Gal. ii. 14). But they *might* keep them, and no doubt often did (see notes on xvi. 3; xviii. 18; xxi. 21).

20. Part of the rule here given is, that the Gentiles, while holding themselves free from almost all the forms and restrictions of the Jewish law, were not to allow themselves in certain things which, though of themselves indifferent, would give such offence to the Jewish converts that they would not be able to live with them if they practised them. One of them was 'pollutions of idols.' This means some portions of the meat which, having been first offered or set apart for the sacrifice of a heathen idol, was found to be more than was wanted, and some of it was therefore sold in the market. The Jews held it to be an abomination to partake of this.

Another thing mentioned is 'things strangled,' or 'blood:' for these mean the same, or rather the former is one kind of the latter. Animals were sometimes killed by strangling, in which case of course the blood would remain in them: and the blood, as we know, the Jews were not allowed to eat (Deut. xii. 16. 23), and it would give them offence if those who were with them, as the Gentile converts would be, were to do so.

The reason for all such commandments, especially for the first of these here given, is stated by St. Paul in 1 Cor. viii. and x. 19—33. The things forbidden were of themselves indifferent, and were forbidden for the sake of charity and peace. They were not considered to be forbidden after the gene-

in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*,

ration of converts who had been brought up as Jews, and with the habits and feelings of the Mosaic law, had passed away. Nor would they be forbidden if any Jews with whom the Gentile converts might be, had no scruple about them. For the Jewish converts were not bound any longer by these restrictions, as has just been said (see note on ver. 19). But as they were not *unlawful*, and as their habits made them seem proper to them, the Apostle advises that their feelings should be respected.

'Fornication,' which is added, is of course different from the others, which were not in themselves wrong, whereas fornication is in itself a deadly sin. But it is placed here because the object of the present rule was not to give to the Gentiles a complete system of commandments by which they were to live, but to instruct them what special things they must abstain from, *besides* what they themselves knew to be wrong, for the *particular object* of not scandalizing the Jewish converts among whom they lived: and it was unhappily the case, that among the heathen nations of old, fornication was not considered a sin at all. When the Gospel was on its own proper and general grounds preached to the Gentiles, they were of course warned against fornication as a great sin in itself (1 Cor. vi. &c.).

21. 'Being read,' that is, the books of Moses being read. This verse is to point out how the Gentiles, if they allowed themselves in the things just mentioned (blood and pollutions of idols), would give public offence, and scandal: inasmuch as the books of the law, containing severe condemnations of these

Judas surnamed Barsabas, and Silas, chief men among the brethren :

23 And they wrote *letters* by them after this manner ; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia :

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law : to whom we gave no *such* commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

things, were read publicly in the synagogues every sabbath day.

The Gentile converts would also not observe other points in the law : but these here seem to be mentioned as the most important of the ceremonial points, or at least those about which the Jews, from their habits, had the strongest feeling.

24. 'Certain : ' see ver. 1, and note. 'Subverting,' leading into error.

26. See xiii. 50 ; xiv. 19.

28. 'It seemed good to the Holy Ghost and to us : ' that is, to us guided by the Holy Ghost. The Apostles were warranted in believing that they had

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas

the guidance of the Holy Spirit in their solemn assemblies, by the promise of Christ (i. 4, &c.). This was a special promise to them, and they being so inspired, could speak as they do in this verse more confidently than Christians should now do : but any assembly of Christians may humbly trust that the Spirit of Christ will be with them (Matt. xviii. 20).

'No greater burden : ' that is, no further obligation to keep any part of the Mosaic law. See note on ver. 10.

31. 'Consolation,' that is, relief from the 'burden' just mentioned.

continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by

the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1 THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them

37. See xii. 12, and note.

38. See xiii. 13. It seems that St. Mark shewed weakness in that instance, and that it was from a dread of the severe and dangerous 'work' to which the Apostles were going, that he left them. Paul and Barnabas also were moved by human infirmities, in having a 'sharp contention' on such a point, so that they could not remain together.

CH. XVI. 3. 'In those quarters,' that is, in the places where Paul and Timothy were about to 'go forth' and preach. And it is said that Paul circumcised him 'because of the Jews' there, meaning, in order not to give offence to them. Inasmuch as the mother of this man Timothy was a Jewess, and inasmuch as it was among Jews that he was to minister, who would be scandalized if the son of a Jewess, being a preacher to

them, was not circumcised according to the Law of Moses, and would therefore be prejudiced against his teaching and that of St. Paul, the Apostle caused him to be circumcised. This was according to the rule of conduct referred to in the last chapter (see note on xv. 20). Circumcision was not to be practised by Jewish converts as *necessary*, but *might* be practised in their case in order to avoid giving offence to any of their brethren; as was done here in the case of Timothy.

'For they knew that his father was a Greek.' The rite of circumcision was not practised contrary to the will of the father of the child. In this case the Jews were aware that the man was a Greek, not believing in the Jewish religion, and that of course therefore his son had not been circumcised.

4. 'The decrees,' namely, those on the

the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

subject of the Law of Moses, mentioned in the last chapter (23—29). The 'cities' were Gentile cities of Asia Minor; and the decrees were probably imparted only to Gentile converts, as they related to such converts.

6. They 'were forbidden of the Holy Ghost to preach the word:' that is, (as is also said in ver. 7,) the Holy Spirit did not see fit that *at that time* they should preach in certain places. 'Asia' here means a certain province of Asia Minor: where (in Asia Minor) were all the places mentioned in this chapter, except Samothracia, which was an island, Neapolis, and Philippi, which were in Macedonia, in Greece.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

7. 'Assayed:' see note on ix. 26.

9. 'A vision:' namely, a revelation of God, ordering them to go into Macedonia, and 'help' (by preaching the Gospel to them) the people there; which was sent in the form of the appearance of a man from that country.

10. 'Gathering,' understanding the vision to mean.

11. 'Loosing:' see note on xiii. 13.

12. 'A colony,' namely, of Rome: such towns having particular privileges given to them.

14. 'Purple,' purple garments. This woman had come from her own city, Thyatira, in Asia Minor, to live at

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

Philippi. 'Which worshipped God,' being probably such as Cornelius was: see note on x. 2.

16. 'Divination' and 'soothsaying,' mean the same, namely, a power of foretelling to some degree future events, which, as other miraculous powers, was sometimes given by evil spirits, such as possessed this damsel (see note on viii. 9).

17. The evil spirit was constrained to bear witness to the Apostles, even as such spirits often were to our Lord (Matt. viii. 29, &c.).

19. 'The hope of their gains was gone:' inasmuch as she could no longer prophesy. The masters used to make people pay that she might prophesy to them.

20. These men were heathens, and followers of the idolatrous religion of the Romans. They probably did not know much difference between the Jewish and Christian religions: but being enraged against the Apostles for having deprived them of their gains, they charged them in this way before the magistrates. The first charge, that of 'troubling the city,' or making a disturbance, was false. The second, relating to new 'customs' (meaning doctrines), was also groundless as an accusation: for it was not true that it was 'not lawful' for Romans to embrace a new religion, though it was not allowed to teach one in a public way, so as to make any tumult.

26. This 'earthquake,' as well as the

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out

opening of the doors and loosing of the prisoners' bands which followed, was miraculous.

27. The keeper thought the prison had been broken open by some one, and the prisoners allowed to escape, for which he would have been punished, probably with death (see xii. 19): on which account he thought to kill himself.

30. He said this, perceiving by the miracle which had been wrought in their favour, that they had divine authority to answer his question.

31. 'And thy house,' or family: understanding that they also would believe.

35. 'Serjeants,' inferior officers. The magistrates had probably heard of the wonderful events of the night, and were afraid to detain Paul and Silas any longer.

37. 'Uncondemned,' that is, without

having had any proper trial and conviction. Without this it was of course *wrong* that *any* one should be condemned. But in the tyrannical government of the Romans it appears that it was not contrary to the *law* that those should be so treated who were not what is here called 'Romans.' This does not mean only those who were Romans by birth; but those who had the freedom of the city of Rome (see xxii. 28, and note). This privilege was granted by the Romans to foreigners when they saw fit, that is, to natives of the provinces of the empire, not of Rome: and those who had it were equal in most respects, in the eye of the law, with those who were Romans by birth. They were called Romans, or Roman citizens. The magistrates therefore (ver. 38,) who might not have cared otherwise, were afraid when they heard what the Apostles

privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that

were, as they feared they should be punished for having acted unlawfully.

St. Paul required, as was right, that, as they were innocent, they should signify that fact openly to the people, before whom they had been disgraced; and the magistrates were afraid not to do so.

CH. XVII. The places mentioned in this chapter were in Macedonia and in Greece.

2. 'The scriptures,' namely, of the Old Testament.

3. 'Opening,' that is, explaining, the Scriptures. 'Alleging,' setting forth or

Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

proving. 'That Christ must needs have suffered,' that is, that it was certain, according to the prophecies, that Christ would suffer, or die.

'I,' namely, Paul, in whose person these words are spoken.

4. 'Consorted with,' joined. 'Devout,' see note on x. 2.

5. 'Envy,' or spite, against the Apostles. 'Jason,' one of the believers, with whom they lodged.

6. 'Turned the world upside down,' that is, greatly troubled the world, as was charged against them at Philippi. See note on xvi. 20.

7. The accusation here is the same which was brought against our Lord

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblersay? other some, He seemeth to be a setter forth of strange gods:

Himself before Pilate: see Luke xxiii. 2, and note.

9. 'They had taken security:' that is, they made Jason, and some other citizen, a friend of the Apostles, engage under a penalty that they would not allow them to make a disturbance: which they acted on by advising them to leave the town, as we see in next verse that they did.

11. 'These,' the Jews of Berea. 'More noble' means more generous-minded, with hearts and minds more open and better disposed to receive and consider the truth, as is said in the latter part of the verse. 'The word,' the word of God preached to them. 'Searched the scriptures daily, whether

those things were so,' that is, to see and satisfy themselves that the 'things' spoken by the Apostles were according to the prophecies and other writings of the Old Testament.

12. 'Honourable women,' women of rank.

14. 'As it were to the sea,' in the direction of the sea.

18. 'Epicureans' and 'Stoicks' were different sects of philosophers among the Greeks. They treated him with contempt, as a 'babbler;' not understanding what he said. 'A setter forth of strange gods.' The Athenians did not believe in the One True God; but they believed that there were many gods, and had no objection to suppose

because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the

midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he need-

that there was an additional god or gods besides those whom they confessed. When, therefore, St. Paul preached to them 'Jesus and the Resurrection,' and spoke of Him as God, they understood him to be 'setting forth,' or preaching, to them 'strange,' that is, new or additional gods.

19. 'Areopagus' was a hill at Athens, where their highest court of justice was held. But it does not appear that it was a court of justice before which St. Paul was brought, but only that a large assemblage of people came together to that spot.

22, 23. 'Areopagus' is the Greek word signifying 'the hill of Mars;' Mars being the name of one of the heathen gods.

The Athenians appear to have erected an altar, as was usual in thanksgiving, on the occasion of some great blessing being bestowed on the city from heaven; and not knowing to which of their gods to attribute the blessing, they gave the glory of it to some unknown god, and so inscribed the altar. St. Paul tells them that to do so shewed that they had a sense of religion, but did not understand how to apply it, which he calls being 'too superstitious;' which is not

to be understood in a bad sense, but chiefly as recognizing that they had a feeling of religion, though not knowing rightly how to make use of it.

St. Paul then takes occasion from the words of this inscription to declare the One True God to them: telling them that whereas they supposed that the blessing which they had received had been given by an unknown god, some god besides those which they professed to believe, it had been really given, like all other good gifts, by *the* one God, whom they were thus 'worshipping ignorantly,' unconsciously, and without meaning it or knowing who He was.

24. St. Paul tells them that God could not be such a being as they supposed, when they built temples and placed idols in them; which idols they believed to be really their gods, so that they were actually contained, or 'dwelt,' in these buildings. He says that God, having *made* the world, and so all the materials out of which temples are made, could not be supposed to be confined within them: see note on vii. 48—50.

25. 'Worshipped with men's hands.' This refers both to the temples, as dwell-

ed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though

he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

ings of the heathen gods, and also to the sacrifices offered to them, which they supposed to be not only proper to be offered, but even necessary for their support, as if they were creatures, and 'needed' such things. St. Paul says, that He who is the source of all things, and Himself giveth them 'to all,' could not Himself be in need of any thing.

26. This verse sets forth the creation of man, as being of 'one blood,' or race, namely, sprung from one man, Adam; and the universal Providence of God over all nations, in having decreed the time of their duration ('the times before appointed'), and the places where they should live ('the bounds of their habitation'). It is said, like the rest, in order to give the Athenians more worthy ideas of God than they had.

27. St. Paul here means that the instances of the Providence of God, which he had just given, ought to have led even the heathen nations, by their own reason or conscience, without any special revelation from Him (which they had not), to have 'sought' for Him, 'felt after' Him (which mean the same), and so 'found' Him: that is, they should have reasoned from the knowledge which they had of His works, and so have come to some knowledge of Himself: which some of the wisest among the heathens to some extent did. Compare xiv. 17. Rom. i. 20.

'Though he be not far from every

one of us.' These words signify that it was not necessary for any one to go through much difficult thought, from looking at and considering the works of God in His creation (just spoken of), in order to arrive at some knowledge of Him: inasmuch as He is 'not far from every one of us,' that is, He is omnipresent, or present around and within us, and may easily be discerned or known.

28. In this verse St. Paul means that the best and readiest way in which any man may convince himself of the being and character of God, is to reflect about *himself*: and to think how it is impossible that he, the wonderful creature of body and soul, man, could exist, could 'live, move, and have his being,' *except* 'in' God, that is, in and through His will and power; and even more than that, that man's relation with God must be that of a son to his father, both as proceeding from him and as nurtured and supported by his love. This had been perceived to some degree by a Greek heathen poet, Aratus, from whom the words 'For we are his (God's) offspring,' are taken.

Christians are said to be *in* God, in Christ, in a higher and more mysterious sense: see notes on John i. 4; xvii. 11.

29. St. Paul here repeats the argument with which he began: and having shewn them that we are the creatures and offspring of God, he points out the

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

folly of supposing that idols, made by man instead of being his makers, can be really gods, as the heathens considered them.

30. 'Winked at,' means, for a time allowed: 'the times of this ignorance,' meaning the previous period of the world's history, when God saw fit to suffer the heathen to remain in their natural darkness and ignorance, without dispelling it by a revelation; His revelation having been confined to the Jews.

31. 'Because he hath appointed a day in which he will judge the world.' Men were called to repent and believe by the thought of the Day of Judgment, when they would be called to account if they should not have done so. 'In righteousness,' that is, with justice. 'That man,' Christ, both God and man. 'Ordained' or sent into the world, in *order* to save and to judge mankind. 'Whereof he hath given assurance unto all men, in that he hath raised him from the dead' (see note on Matt. xxviii. 18). The resurrection of Christ was one main proof appealed to by the Apostles (see 1 Cor. xv. 17, &c.), even as it was by our Lord Himself (see John ii. 19, and note, &c.),

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

1 AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them.

3 And because he was of the

of the truth of the Gospel: for which purpose St. Paul brings it forward here, as a proof of the judgment to come, one of the chief truths of the Gospel. Christ having marvellously risen again according to the Scriptures and His own word, we are assured of the truth of that word in all else that He announced to men.

32. The idea of the dead rising again with their bodies, being one that is beyond the natural conception and understanding of men, was one of those which the heathen were most unwilling to receive: and here accordingly some merely 'mocked' at it, and others put off hearing further of it, probably not meaning to hear more of it at all.

34. 'Areopagite,' member of the court of justice above mentioned (see ver. 19, and note).

CH. XVIII. 1. Corinth was another town in Greece.

2. Claudius was the emperor of Rome. Aquila and Priscilla were Jewish *converts* (ver. 26).

3. 'Craft,' employment or occupation, at which St. Paul 'wrought,' or worked, with them.

same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one*

that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made

5. 'Pressed in the spirit,' that is, felt a great zeal and ardour in his spirit.

6. To 'shake the raiment,' was an action meant to signify the same as 'shaking the dust from off the feet' (see Matt. x. 14, and note). 'Your blood be upon your own heads,' is a solemn warning to them that the loss of their souls (called 'blood,' as a word meaning generally ruin or destruction), which would come upon them if they rejected the Gospel, would be their own doing. It is nearly the same expression which the Jews had used in a reckless way before the crucifixion of our Lord (see Matt. xxvii. 25, and note): and this rejection of the Gospel preached by St. Paul was a further step in the same course.

'I am clean,' means, 'I am innocent of it: your condemnation is not my fault;' inasmuch as he had done what

he could, by preaching, to save them from it. 'From henceforth I will go to the Gentiles.' This does not mean that he would *only* preach to the Gentiles thenceforth, as we see almost in the next verse (ver. 9) that Crispus, a Jew, was converted by him. But it must be taken in a general sense, that inasmuch as wherever he went the Jews *as a body* rejected the Gospel (see xvii. 5. 13, &c.), he would for the future generally and chiefly address himself to the Gentiles: according to which he is always considered the Apostle of the Gentiles.

7. 'One that worshipped God:' see note on x. 2. St. Paul probably converted him.

10. 'I have much people in this city:' that is, there were many people there who were to be converted and become God's people.

12. Achaia is the part of Greece where Corinth was.

insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before

the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusa-

13. This was the same charge that was brought against Paul and Silas at Philippi (see xvi. 20, and note).

14. 'Bear with you,' allow you to be heard.

15. 'A question of words and names, and of your law.' These are expressions of contempt for all that related to the religion of the Jews, for which Gallio, belonging to the proud heathen nation of the Romans, felt nothing but ignorant contempt: and, as has been explained, he was not bound by his office to interfere concerning it.

17. Sosthenes seems to have succeeded Crispus, who had left the synagogue on being converted (see ver. 8). The 'Greeks' in the place probably hated the Jews, and were glad of the opportunity of insulting Sosthenes, who may have been the leader of the persecution against the disciples, on the pretence that they disapproved of that proceeding.

18. It is not clear whether it was St.

Paul or Aquila who had 'shorn his head' in consequence of a 'vow' to God (which was according to one of the ceremonial customs of the law of Moses: see Numb. vi.). But in either case, as they were both of them Jews by birth and education, it was according to what has been said before (see note on xv. 19), that the Jews *might* observe those customs, if there was a good reason for it, such as not to give offence to any of their brethren. Of course they would not (St. Paul especially: see the Epistle to the Galatians, &c.) suppose that the ceremonies were necessary: but we know that St. Paul himself did more than once observe them, probably for the reason above mentioned, though it is not distinctly stated here (see ver. 21, and xxi. 20—26, &c.).

'Cenchrea,' also in Greece.

19. 'Ephesus,' a chief town in Asia Minor.

21. 'This feast,' one of the great Jewish festivals, not specified.

lem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

23. 'Strengthening,' confirming them by exhortation in the faith.

24. 'Mighty in the Scriptures:' able to use them powerfully in preaching.
'Alexandria,' in Egypt.

25. He was 'instructed in the way of the Lord,' that is, he had learned and believed the counsel of God (afterwards called 'the things of the Lord'), in establishing the Christian Covenant in the world by the sending His Son to save it, *up to a certain point*, namely, the baptism and preaching of John the Baptist, which was in preparation for the coming and teaching of Christ Himself.

26. They 'expounded to him the way of God more perfectly:' that is, they

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ.

CHAPTER XIX.

1 AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

taught him the full doctrine of Christianity.

CH. XIX. 1. 'The upper coasts,' of Asia Minor.

'Disciples:' namely, they had learned and 'believed' (ver. 2) generally in the Gospel, as announced by John the Baptist. They were like Apollos (see note on xviii. 25).

2. It has been explained (see note on Matt. iii. 11), that the promise of the gift of the Holy Ghost did not belong to the baptism of John the Baptist, as it does to Christian Baptism. These disciples therefore had not received, nor had 'heard' of, that blessed gift: which

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the

space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled

St. Paul (ver. 3) cannot understand, as long as he supposes that they had received Christian Baptism.

4. See note on Matt. iii. 11.

5, 6. 'The Holy Ghost came on them,' that is, they received the miraculous gifts of the Spirit. They were just like the Samaritan converts spoken of in viii. 15—17, where see note.

9. 'That way,' the Christian faith.

10. 'Asia' here means (as in xvi. 6) a *province* of Asia Minor: in which province was Ephesus.

12. 'The diseases departed from them,' namely, on the touch of those handkerchiefs, &c., which God was

pleased to make use of as instruments or channels of His miraculous gifts. See note on v. 15.

13. 'Vagabond' means wandering about, itinerant. To 'exorcise' means to cast out devils: and 'exorcists,' are those who did or pretended to do so. See note on viii. 9. These men thought that by using the name of Jesus, though having no belief in Him, they might succeed better.

15. See xvi. 17, and note. The evil spirits did not recognize the pretended power of these impostors, (as they say, 'who are ye?') who could do nothing against them.

out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia

two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple

18. 'Many that believed came,' that is, they came *when* they believed, or upon being converted, and 'confessed' their sins, and 'shewed' or acknowledged their sinful 'deeds.'

19. 'Curious,' or magical 'arts,' means the same as sorcery (see viii. 9, and note). The 'books' were those which treated of such subjects, and as being altogether a sinful matter to which they related, those who dealt in them, when they came to the knowledge of the truth and gave up their sins, burned also the books.

21. 'In the spirit,' in his mind. 'I must see Rome.' This probably means that it had been revealed to him that he should go there.

24. 'Diana,' was one of the heathen goddesses: and in part of her idolatrous worship these small 'shrines' or altars were used, the sale of which was very gainful to the 'craftsmen,' or those who made them. Demetrius, one of them, had good reason to be afraid of the spread of the Gospel, as it was true that St. Paul and the other Apostles taught that gods, idols, made with hands, were not true gods (ver. 26), and a consequence of the spread of the Gospel would be that those idols would be abolished.

27. It was true that nearly all 'the world' was heathen, and most people worshipped either according to the Greek or Roman idolatry, in

of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the

each of which the goddess Diana was counted.

28. By calling Diana, 'Diana of the Ephesians,' they meant that that supposed deity had a special care over the town of Ephesus.

29. 'The theatre,' as the place where public meetings were held.

33. 'Alexander' seems to have been a Jew, who was mixed up in the crowd: and some of his brethren the Jews 'drew him out,' and 'put him forward,' to 'make a defence' for himself and the other Jews. That is, though the Jews were or ought to have been as much opposed as the Christians were, to the idolatry of the Ephesians, they were anxious to shew that *they* had done nothing on this occasion against it.

more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither

34. His being a Jew made the people more angry, because the people knew that he was opposed to their idolatry.

35. The 'image' here spoken of was probably some ancient stone which was said by tradition to have fallen from the sky (and so was supposed to have come down from Jupiter, the chief heathen god, in heaven), and which had been made into an image or idol.

36, 37. The town clerk seems to have been a prudent man, who only wished to keep the people quiet. He therefore assured them that their religion was in no danger, and that the Apostles had said nothing against their goddess. They probably had not had occasion to speak against that goddess in particular: and

these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews

laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

of course they had not 'robbed' any of the heathen temples. But, as we said, all such false worship *was* to be destroyed by the Gospel.

38. 'Deputies,' magistrates. 'Implead one another,' go to law.

40. 'Concourse,' a large crowd.

CH. XX. 5. 'Us.' This word shews

that St. Luke, who wrote the Acts, was with St. Paul at this time.

7. 'The first day of the week,' Sunday; on which day it appears that the believers used to partake together of the Holy Communion, signified by their 'breaking bread,' as in ii. 42.

9. 'Fell down,' namely, to the ground, from the third 'loft,' or story.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for

him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

10. The young man no doubt was really dead; but St. Paul, before raising him again to life, which he did by a miracle, said, 'His life is in him,' in the same sense in which our Lord said of the maid whom He was about to raise from the dead, 'She is not dead, but sleepeth' (Matt. ix. 24, where see note).

13. Assos and the other places here mentioned were in Asia Minor, or islands near it.

16. 'Pentecost:' see note on ii. 1.

17. 'The elders:' see note on xi. 30.

18. 'After what manner I have been with you,' that is, 'how I have behaved among you.'

19. 'Temptations,' that is, dangers and trials, which tempted him to give up his faith, and so escape from the persecutions of his enemies.

20. 'Kept back,' namely, in his teaching. He taught them all that could be 'profitable' for them, namely, as is said in ver. 27, 'all the counsel of God' in the Gospel.

22. 'Bound in the spirit,' means, constrained in my mind, under a strong feeling that it is my duty to go.

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves

23. Wherever he was, the Holy Spirit revealed to him, whether by an inspired prophet, as Agabus (xxi. 11), or in some other way, that some sort of distress awaited him at Jerusalem.

24. 'Neither count I my life dear unto myself,' that is, I do not value or care for my life. 'So that I might finish my course with joy:' that is, 'provided I may finish my life with the joy' of a good conscience.

25. It is probable that in fact St. Paul *did* see the Ephesians again. If so, we must understand him in this verse as speaking only from his own confident expectation, supposing that he was going to prison, if not to death, and not under the inspiration of God (as in 1 Cor. vii. 12-25).

26. 'Take you to record,' that is, call you to witness. 'Pure from the blood of all men,' in the same sense as he had said, 'I am clean' (from your blood), xviii. 6, where see note.

27. This verse means, 'I have not left out, in my preaching, any part of the counsel or purpose of God as declared in the Gospel.' St. Paul signifies in these two verses that if he *had* so left out any part of the Gospel, some

of their souls might have been led into error and lost, in consequence: but that as he had not done so, it would not be his fault if any were lost.

28. The men whom St. Paul addressed were the 'elders' (ver. 17), or rulers, of the Church, under him, appointed by the will of God (by the 'Holy Ghost'). They are therefore called 'overseers,' or governors; and the 'flock' means the people of that part of 'the Church of God,' whom they had a general commission to teach; according to the figure so often used by our Lord (see John x. 1, and note, &c.).

'He,' our Lord Christ, who is here called simply God, namely, God the Son. This verse is one of those which give the most direct proof that Christ is God, while 'his blood' is of course to be understood of Him in His human nature. 'Purchased,' redeemed: see note on Luke i. 68.

29. 'Wolves,' false teachers, according to the comparison used by our Lord (Matt. vii. 15, where see note).

30. 'Of your own selves shall men arise,' that is, heretics, who should arise from within the Church of Epheesus itself; men who began as sound

shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered

unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more.

believers, and then fell into serious error.

32. 'To build up,' means what we commonly call to edify. It is according to the comparison of the Church, or body of believers, to a building, often used elsewhere (Matt. xxi. 42, where see note, &c.); and St. Paul here says that God's grace can keep, and stablish, and increase them in the faith, as a well-built house is firmly planted and raised.

The 'inheritance' here is everlasting life. 'Them who are sanctified,' who abide to the end in Christian holiness.

33. This verse is to shew that St. Paul had 'not coveted,' that is, had refused to take any payment for his labours among them as an apostle (payment which might either be in money, 'silver and gold,' or in kind, as 'apparel'). So he sometimes did, as in the case of the Corinthian Church (see 2 Cor. xi. 7); though in other cases he received payment (2 Cor. xi. 8, where 'I robbed other churches' means that he was obliged to take payment from some churches, and more than he

otherwise would, if it had not been that the Corinthians paid nothing); and we know that he himself said that it was lawful for ministers to be paid (1 Cor. ix. 14).

34. This verse means that he worked for his living (as a tentmaker, xviii. 3).

35. St. Paul here takes occasion from having mentioned the labour of his hands (for his own support in the first instance), to remind them of the further and higher use to which those who can work ought to apply some of the produce of their work, as no doubt he had (which he refers to when he says that this was part of his teaching, namely, by example as well as precept: 'I have shewed you' this among 'all things'): namely, to charity, to the support of those who are 'weak,' and unable to work, as he says elsewhere (Eph. iv. 28). And in support of what he says, he quotes a saying of our Lord, which is only recorded here, and does not happen to have been preserved in any of the Gospels; as we are told by St. John (xxi. 25), that many of His doings (and sayings) were not written down.

And they accompanied him unto the ship.

CHAPTER XXI.

1 AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara :

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken

our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

CH. XXI. The places mentioned in this chapter are islands and towns on the sea-coast in the Mediterranean.

3. 'Discovered,' come within sight of.

4. The latter part of this verse appears not to mean that the Holy Spirit, who inspired these disciples, *forbad* Paul to go to Jerusalem; for it was plainly God's will that he should go (see xx. 22, 23, and below, ver. 13. 15). It appears to mean that it was foretold him by the Spirit, as it had been before, that it would be *dangerous* for him to go, on account of the persecutions

that awaited him there; so that he 'should not go' according to the rules of human prudence, or as men commonly speak (see ver. 11, 12).

8. 'Evangelist,' preacher. 'These seven,' deacons, as those were afterwards called who were appointed as we read in ch. vi.

11. This taking Paul's girdle, and binding *himself* with it, when foretelling that Paul was shortly to be bound in a manner somewhat similar, was a significant action, by which the prophets, as in the times of the Old Testament they often did (Ezek. v. &c.), accompanied their

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to

Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

prophecies, meaning thereby to impress them more on the minds of their hearers.

18. 'James' is mentioned in particular because he was the head or bishop of the church at Jerusalem: see xv. 13, and note on xii. 2.

20. 'Jews which believe,' Jewish converts. 'Zealous of the law,' that is, were still anxious to keep the ceremonial part of the Law of Moses; which, as was before explained (see note on xv. 19), the Jewish converts were not forbidden to do, though they were not bound to do so.

21. This, as may be seen from xvi. 3 (where see note), was not a correct account of what St. Paul taught. It would have been correct if they had said that he taught them that they *need* not circumcise their children (see note on xv. 19). St. Paul did teach the *Gentiles* (see the Epistle to the Galatians) that they ought not to observe

the Jewish 'customs,' because *they* could only do so because they supposed them to be of real importance and necessity, which they were not (for otherwise, being *new* customs, in which they had not been brought up, they could have no motive for observing them); and therefore by adopting them they would be deluding themselves and others. But as they were not become *wrong* in themselves, but only indifferent, the Jewish converts might be allowed, and even sometimes encouraged, as by St. Paul in this chapter, to observe them, both in order to avoid giving scandal, as is said in the passages above quoted, and, as appears to have been the case in this instance, in order to avoid any likelihood of disturbance. Those customs also were those among which they had been brought up, and to give them up would have shocked their religious habits needlessly.

'Moses,' the Law of Moses.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: we have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* of-

22. 'The multitude,' namely, of the Jewish converts. The elders feared that they might be scandalized, unless something was done to shew that it was not true that St. Paul commanded them not to keep the Law.

23. See note on xviii. 18.

24. The person who had made the vow was released or set free from it by offering the sacrifice or oblation which he had promised; and the sign or token that he had done so was his head being shorn, which he was not allowed to do till then. At the same time he had to go through certain ceremonial 'purifications' commanded by the Law (see Numb. vi.). Here it seems that St. Paul was to help these men to bear the expense of the sacrifice or oblation which they had promised, which is the meaning of being 'at charges with them;' in doing which He would also perform some of the same ceremonies which they did. All this was to be done by St. Paul for the sake of avoiding giving any offence to the Jewish

fered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further

converts, and to shew that he himself held himself at liberty to observe those customs as allowable, which they looked on as 'walking orderly.'

25. See xv. 1. 10. 19. 21. and notes.

26, 27. St. Paul and the men had to go to the Temple to give notice to the priest that they were ready to fulfil their vow, and so be released from the obligation of it, and to begin their course of 'purification' according to the law. After that notice they had to wait 'seven days,' till the 'offering' could be 'offered for every one of them,' and so the whole be completed. During those days they were under the purification; and to 'signify the accomplishment of the days of purification,' means that they were prepared to accomplish or complete it in that manner.

28. This was the same false charge that had been brought against St. Stephen: see vi. 11. 14, and notes. 'Against the people,' that is, generally

brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tu-

mult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1 MEN, brethren, and fathers,

against the Jews, which was true in this sense only, that the Jews were no longer to be exclusively God's people. See note on x. 11-16.

'Greeks.' This refers to Trophimus, mentioned in the next verse, a Greek of Ephesus; whom Paul had not really brought into the temple, but they supposed that he had. It was not allowed for any but Jews to be in the temple,

which was said to be 'polluted' by the presence of any other.

31. 'The band,' the Roman garrison of Jerusalem.

32. 'Left,' left off.

37. 'He said,' in the Greek language, which he knew how to speak. The captain mistook him for an Egyptian rebel, who had lately been put down, and who he thought had reappeared.

hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there

bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told

CH. XXII. 2. 'They kept the more silence:' as they all understood him, speaking in the Hebrew tongue.

3. Gamaliel (mentioned before, v. 34) was a learned Pharisee, whose pupil St. Paul was; which he means by saying that he was brought up at his feet.

St. Paul in this verse means to shew them that he was by education and habit a very strict Jew, so that it was not likely that he would do anything without good reason against any part of the Law of Moses (which he here calls 'the law of the fathers,' meaning the early Israelites). In being zealous for the Gospel he was doing nothing *contrary* to what he did before, when he was zealous for the Law (see note on ii. 46): as the Gospel was the

proper fulfilment of the Law (see note on Matt. v. 17, 18).

'As ye all are,' in the same way: namely, according to the rules and traditions of the Law of Moses.

5. 'The estate,' the body or company. 'The brethren,' must here mean the brethren *of the elders*, that is, the *unconverted* Jews living at Damascus. They are so called in distinction from the heathen population of that city. 'Them,' any Christians.

7. See note on ix. 4.

9. Here it is said that Paul's companions 'heard not the voice:' whereas in ix. 7 it is said that they heard a voice. We must, therefore, understand the meaning of St. Paul here to be that they *understood* not the voice, though they heard it.

thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Anánias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his wit-

11. In ch. ix. (ver. 9) it is simply said that Paul was blinded. Here it is said that it was from the dazzling light that he was blinded, which would be its natural effect. But, nevertheless, it was not an ordinary blindness, but one in which God employed the natural means of a dazzling light on purpose, to cause blindness for a particular object (see note on ix. 8, 9). We can see that it was not an ordinary blindness, but a special, if not a miraculous one, by the particular time it lasted, and its immediate removal at the word of a man (Ananias) sent from God (see ix. 9, 17, 18): besides what we are told in ch. ix., though not here, the singular *manner* of its removal, 'as it were scales' falling from his eyes.

12. In ix. 10, it is said that Ananias was a 'disciple,' that is, a Christian. Here it is said that he was 'devout' 'according to the law,' namely, of Moses: which shews that he was a Jew. It appears, therefore, that he was a Jewish

ness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting

convert, who kept the Law strictly, as it has been observed that the Jewish converts might do (see note on xxi. 21).

14. 'That Just One,' means our Lord: whom St. Paul 'saw' and 'heard' at his conversion, and whom he again saw in a vision (ver. 18).

16. 'Wash away thy sins,' namely, in the water of Baptism. This verse shews the grace that is conveyed in the Sacrament of Baptism to those who duly receive it: namely, the forgiveness or 'remission of sins,' as is said in the Nicene Creed. St. Paul having, by the grace of God, repentance and faith, forgiveness for his former sins was conveyed to him by Baptism (see note on ii. 38).

18. 'Him,' our Lord. 'They,' the other disciples. See ix. 26, and note.

19. In these verses St. Paul confesses that from his former life it was not strange that the disciples should not be forward to receive him.

20. See vii. 58, and viii. 1.

unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

22. There was nothing that so enraged the Jews against the Gospel, as we see elsewhere (see xiii. 45, and note, &c.), as the idea that the Gentiles were to be admitted to its privileges on equal terms with themselves: from their pride, thinking that they ought always to be, as they had been under the old dispensation, the one chosen people of God.

23. These were signs of horror and rage, such as were usual among Eastern nations.

24. 'Examined,' that is, tortured, 'by scourging,' so as to force him to tell

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

the cause of the anger of the Jews against him.

25. See note on xvi. 37. 'Centurion:' see note on Matt. viii. 5.

28. The freedom of the city of Rome was either by birth, to those who were born *such*: or by purchase, which was generally open to any who could afford it. The captain did not suppose that Paul was free born, and *as* he looked like (as he was) a poor man, he did not believe that he could have bought the freedom.

29. The captain felt as the magis-

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

trates did in the former case (see note on xvi. 37).

CH. XXIII. 3. 'Whited wall,' means a hypocrite: likened to a fair and clean looking wall, hiding behind it something foul and unseemly. So this high priest had an outward appearance of holiness, and was evil within. It is like the comparison made by our Lord of the Pharisees to a whited sepulchre, and to a cup or platter clean only on the outside: see Matt. xxiii. 25—27, and notes.

'To be smitten contrary to the law:' as it could only lawfully be done after the man was condemned, which St. Paul had not been.

5. 'It is written,' in Exod. xxii. 28. St. Paul, by this apology that he makes, that he did not happen to know that Ananias was the high priest, shews in that it is not right to treat disrespectfully those who are in high office, on account of that office, though in themselves they may be unworthy. See Matt. xxiii. 2, and note.

6. St. Paul perceived that he had an advantage in this, that his enemies were not agreed among themselves on the question of the resurrection of the dead: for, as we know (ver. 8), the Pharisees believed it and the Sadducees denied it. And as it was a point on which the two parties had strong feelings, he knew that if he declared himself to be on one side of the question, those who agreed

with him about it would be likely to take his part against the others: by which he would have more chance of escape.

This instance shews us that it is right to avail ourselves of the common rules of human prudence, in order to defend ourselves in danger. Trust in God is to be felt while so availing ourselves; not in supposing that God will help us while we do nothing, which is to tempt Him. And it is according to the rule of our Lord, when He tells His disciples to be 'wise as serpents,' and when persecuted in one city to 'flee into another' (see Matt. x. 16. 23, and notes).

'I am a Pharisee.' Besides having been born of a Pharisee, we know that St. Paul was brought up in the doctrine (as related to the Mosaic law) of the Pharisees, because he was taught by Gamaliel, who was of that class (see v. 34; xxii. 3). And he still, as was observed before, remained in that doctrine of observance of the law, as far as it was advisable and right to be observed (see notes on xv. 19; xxi. 24).

'Of the hope and resurrection of the dead:' that is, for the sake of the hope that the dead shall rise. It has been observed before (note on i. 22) that the Resurrection of our Lord was a main point, and that most put forward, in the teaching of the Apostles: upon which was founded the general doctrine that *all* the dead shall rise, even as Christ did.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following

the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and

For as He took our nature upon Him, it is to be with us as it was with Him in this matter: see 1 Cor. xv. 12, &c. St. Paul thus means that he was 'called in question,' that is, brought to trial, on account of teaching doctrine of which a main part was the resurrection of the dead and the hope thereof.

7. 'A dissension,' in the way St. Paul expected: for it made the Pharisees his friends, when they found that he upheld the doctrine of the resurrection, which they were eager to maintain against the Sadducees. They therefore wished to release him, and the Sadducees the more wished to condemn him.

8. 'Both:': that is, they acknowledge both that the dead rise, and that there are 'angels,' or 'spirits,' which are spoken of as nearly the same. The

'spirits' probably are those of 'just men made perfect' in Heaven, who are said to be 'as the angels' (Matt. xxii. 30).

9. 'If a spirit or an angel' (here meaning about the same) 'hath spoken to him:' that is, if what he says has been inspired by God through His messenger. In that case to oppose or condemn him would have been the same as 'fighting against God.'

11. 'The Lord stood by him,' in a vision.

12. 'Under a curse,' namely, in a conspiracy, of which the condition was that each one of them should utter a solemn prayer that they might be cursed of God if they *did* eat or drink before they had slain Paul.

15. 'Or ever,' before ~~ever~~.

we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they

will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

21. 'Looking for a promise from thee.' They thought that the death of Paul would be agreeable to the chief captain (a Roman officer), as it would to themselves the Jews (see note on xiii. 45): and that he would promise them a reward for it.

23. 'The third hour of the night,' nine in the evening.

24. 'Felix' was the chief Roman governor of the country. 'Lysias' (ver. 26) was the name of this 'chief captain' under him.

27. 'Should have been killed of them,' was *sure* to have been killed (ver. 10). 'Having understood that he was a Roman:' see notes on xvi. 37, and xxii. 28.

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him

to be kept in Herod's judgment hall.

CHAPTER XXIV.

1 AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a pestilent fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to

29. See note on xviii. 15.

31. 'Antipatris:' a town on the way to 'Cæsarea' (ver. 33), where Felix lived.

33. 'Who,' namely, the horsemen.

35. The hall was named after Herod, having been built by him.

CH. XXIV. 1. 'Descended,' went down to Cæsarea.

'An orator,' a lawyer who was to plead on the side of the priests against Paul.

2. 'By thee,' under thy government. 'Thy providence,' thy care.

4. 'Clemency,' means kindness.

5. 'Sedition,' meaning the same as the charge before brought against Paul and the other Apostles, of 'turning the world upside down' (xvii. 6, where see note).

'Ringleader,' chief. 'The sect of the Nazarenes,' means the believers in Christ, as He was so often named Jesus of Nazareth.

6. 'Profane,' means the same as 'pollute' in ch. xxi. 28, where see note.

profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me

10. 'I the more cheerfully answer:' inasmuch as Felix, having been so many years judge, ought to be well able to decide rightly.

11. 'Because that thou mayest understand,' that is, 'I speak so that thou mayest understand.' 'To worship:' see note on xxi. 24.

14. 'After the way which they call heresy,' that is, according to the Christian faith, called 'heresy,' that is, *mis*-belief, by the unbelieving Jews.

For the latter part of the verse, see note on xxii. 3. 'The law and the prophets:' see note on Matt. xxii. 40.

15. See note on xxiii. 6. 'They:' that is, most of the Jews allowed it, and particularly the Pharisees, who were now St. Paul's chief accusers.

in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews

17. 'After many years I came,' to Jerusalem, namely: referring to the time mentioned in ch. xxi. 17. The 'many years,' mean the time, which had passed since he had *staid* there before, which was at the period of which we read in ch. xv. 4, &c. It was several years: see xviii. 11; xix. 10; xx. 31, &c. He had been there once during the course of those years (see xviii. 21—23), but only for a very short time and for a single object, to keep a feast: and this visit he does not in this verse take into account.

The 'alms and offerings,' seem to have been contributions sent for the relief of the poor at Jerusalem from Macedonia and the other churches where St. Paul had been.

18. See xxi. 24. 26, 27, and notes.

from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he

should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

21. See note on xxiii. 6.

22. 'Having more perfect knowledge of that way.' From what St. Paul had said, and also from his having been some time in the country as governor, Felix had had more opportunity of knowing about the Gospel (called 'that way')—than the other Romans: which also might be inferred from the verses following.

25. 'Temperance,' means, generally, denial of the sinful lusts of the flesh.

Felix was enough alarmed by the denunciation made by St. Paul of the wrath of God against sinners, to make him tremble, but not enough to turn his heart towards God, and make him repent and believe; so, as men do when they are *half* inclined to do right, he put it off, to get rid of the uneasiness

which St. Paul's preaching caused him, and perhaps with some vague notion that he *might* ~~come to~~ believe at some future more 'convenient' time: which time probably never came (see note on Matt. xx. 1—16). Indeed it appears from the next verse that no real impression had been made on his mind beyond the first feeling of alarm; for though he *did* 'call for' him again, it was with the base object of extorting money from him as the price of his liberty: which of course St. Paul would not consent to.

27. This verse shews further that Felix received no true benefit from Paul's preaching: for, instead of setting him at liberty, which he ought to have done as he knew him to be innocent, he left him in prison from the bad

CHAPTER XXV.

1 Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about,

motive of desiring to please Paul's enemies the Jews. *April 15.*

CH. XXV. 1. 'The province,' of Judæa, under the Roman Empire.

3. 'Laying wait,' that is, having a plot to lay wait against him.

8. 'Cæsar' was the general name of all the Roman emperors, under whose dominion the Jews were. St. Paul means, therefore, that he had not offended against the government of the country.

See notes on xvi. 20; xxi. 21.

and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

9. 'Willing to do the Jews a pleasure.' The Jews liked to have St. Paul at Jerusalem, where he was more within their reach, and exposed to their snares, than at Cæsarea. But Festus was obliged to ask his consent, because Paul, being a Roman citizen (see note on xvi. 37), had a right to be tried, if he would, in the courts of the emperor at Rome, and not before the Sanhedrim, or Jewish courts at Jerusalem.

10. 'I stand at,' that is, I appeal to, 'Cæsar's judgment seat.' 'I ought to

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix :

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

be,' that is, 'I have a right to be,' judged.

13. Agrippa was a Jew, allowed by the Romans to have a certain kingly authority, like Herod : see note on Matt. ii. 1. Bernice was his queen.

16, 17. See note on John xviii. 31. The Jews wished to make it appear that St. Paul's offence was against the law of the Roman Empire, in which case they could not put him to death.

18. 'Such things as I supposed,' namely, something against the law of the Empire : see note on last verse.

19. Festus being a heathen, and only

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this

lately come to the country, knew no difference between the Jewish religion and the Gospel ; and called them merely the 'superstition,' or false religion, of the people of the land. So also he spoke carelessly and profanely of our Lord, who, he supposed, Paul meant was alive, that is, that He had *not died* ; whereas St. Paul meant that He had died and risen again.

20. Festus wished such questions tried at Jerusalem, because there were lawyers and others there who could explain them to him.

21. 'Augustus,' another title of the Roman Emperors.

man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

1 THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

26. 'My lord,' or master, the Emperor.

CH. XXVI. 3. 'Expert in,' well acquainted with. Agrippa, as a Jew, was acquainted with Jewish questions, such as those about which Paul was accused.

5. 'Most straitest,' most precise and particular in all religious observances. See note on xxii. 3.

6. In this verse St. Paul means that the reason why he had to 'stand' at that judgment seat and be 'judged,' was that he had displeased the Jews by believing and announcing that 'the hope of the promise made of God unto

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

the fathers' had been fulfilled: the hope, namely, that the Messiah, the Saviour of the world, was to be born from among the Jews. This was the 'promise' made by God to Abraham, Isaac, and Jacob ('the fathers,' or forefathers of the Jews in St. Paul's time, Gen. xii. 3, &c.): and which was fulfilled when Christ came.

7. 'Unto which promise our twelve tribes hope to come,' that is, the Jews (the 'twelve tribes') hoped, or professed to hope, that the promise of the Messiah would be fulfilled, though they mistook it, and looked for an earthly king. See note on Matt. ii. 2.

'Instantly,' zealously. The Jews, in

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the

sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan

profession at least, served the true God in that manner.

8. 'Incredible,' which cannot be believed. St. Paul, as we before observed was frequent with the Apostles, refers, as a main point of the Gospel, to the doctrine of the resurrection of the dead: and urges upon them that it could not be impossible for an Almighty God to raise the dead.

9. 'Thought,' namely, before his conversion.

10. 'Saints,' Christians: see note on ix. 13.

11. 'To blaspheme,' that is, openly to renounce their faith in Christ. St. Paul 'compelled,' that is, endeavoured to compel them to do so, and perhaps in some instances succeeded. He took

part in the tortures which were often inflicted on the Christians, in order to force them to give up their religion.

'Strange,' foreign, such as Damascus was.

12. 'Commission,' to take the Christians prisoners.

14, 15. See notes on ix. 4, 5.

16. St. Paul was to preach both what he already had seen and knew about the Gospel, and what might afterwards be revealed to him.

17. 'Delivering thee:' that is, keeping him alive in the midst of the persecutions to which he would be exposed. 'The people,' the Jews.

18. 'Open their eyes,' the eyes of their souls. See note on John i. 5.

unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first

that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but

'Receive forgiveness of sins:' see note on Matt. xxvi. 26—28. 'Inheritance,' that is, a share of the inheritance or possession (eternal life) which is promised to all Christians who are 'sanctified,' or made holy, 'by the faith that is in' Christ.

20. 'Works meet for repentance:' see note on Matt. iii. 7.

21. 'Went about,' endeavoured.

23. 'Light,' see notes on John i. 4, 5. 'The people,' as in ver. 17.

24. 'Beside thyself,' out of thy mind. Festus, being a heathen, could not understand the meaning even of the words of St. Paul, and thought that his wonderful sayings were but raving and madness, produced, as is sometimes the case, by over-much study and 'learning.'

26. 'The king,' Agrippa, who had heard something of the events to which Paul referred, though he did not believe the Gospel.

'Not done in a corner:' that is, it was publicly done and known.

27. St. Paul, from respect for the majesty of the king, does not finish his meaning in this verse. He means it to be understood that Agrippa, believing, as all the Jews did, the Old Testament, *ought therefore* to believe in Christ, whose coming was there foretold.

29. 'Both almost, and altogether,' that is, *not only* almost, but altogether. 'Such as I am,' namely, a Christian. 'Except these bonds,' St. Paul means that he wishes them to be like him in his belief, in his spiritual state; but not

also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

1 AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

in being in bonds. They being his enemies, he wished for them, according to our Lord's commands (Matt. v. 44, &c.), all that was good, and nothing that was evil.

32. This appeal having been made to Cæsar (see note on xxv. 9), the Jewish authorities were obliged to let the case be tried before him.

CH. XXVII. 1. 'Into Italy,' namely, to Rome. See note on xxv. 9.

'Centurion': see note on Matt. viii. 5. 'Augustus': see note on xxv. 21.

2. 'Adramyttium,' a place in Asia Minor.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now

3. 'Entreated,' the same as 'treated.'

4. 'Under,' that is, to the south of, the island of Cyprus in the Mediterranean. 'The winds were contrary,' and so prevented them from taking a more direct course.

5. 'Lycia' and the other places mentioned in this chapter, were in Asia Minor, in the Mediterranean, or on the coasts of Italy; except Alexandria (ver. 6), which was in Egypt.

8. 'Hardly,' with difficulty.

9. Sailing was dangerous at a certain time of the year, from the frequency of storms then; which time was commonly known as the time of the 'fast,' some

dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind

blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with the tempest, the next *day* they lightened the ship;

great fast of the Jews observed then every year.

10. 'I perceive,' it having been revealed to him by the Holy Spirit. 'The lading,' all the things on board of the ship. 'Of our lives,' that is, their lives were to be in much *danger* of damage.

11. The 'master' was the captain of the ship, and the 'owner' the man who had charge of the cargo.

12. 'Lieth toward the south west and the north west,' one part, that is, looking towards the one, and the other towards the other.

13. 'Supposing that they had obtained their purpose,' that is, that that wind would enable them to reach Phenice. 'Loosing:' see note on xiii. 13.

14. 'Called,' in the Greek.

15. 'Caught,' overpowered by the tempest, so that they could not make her sail against ('bear up into') the

wind. 'Drive,' that is, be driven by, or straight before the wind, without attempting to steer her.

16. 'Running,' passing. 'Much work to come by the boat,' much difficulty to get at it.

17. 'Helps,' unusual devices or means, such as were adopted in ships when endangered by storms. 'Undergirding,' drawing thick ropes or chains round the body of the ship to help to keep it together. 'Quicksands,' moving sands, such as would engulf and destroy a ship if it fell into them. 'Strake sail,' struck or folded up the sails, so as to be exposed as little as possible to the force of the wind. 'Were driven,' the same as to 'drive,' just before.

18. 'Lightened the ship,' namely, by throwing overboard some of the cargo, so as to be in less danger of sinking; and the next day (ver. 19) some of the tackling, or rigging, of the ship.

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, *Sirs*, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good

cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in *Adria*, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

21. 'After long abstinence,' after they had been long without eating, from the distress and alarm they were in.

'Gained,' that is, met with. See ver. 10, 11.

24. 'God hath given thee all them that sail with thee,' that is, 'for thy sake God hath decreed to spare the lives of them that sail with thee.' We see in other places that for the sake of one or a few righteous men, God sometimes would spare many others (see Gen. xviii. 26—32, &c.).

26. 'We must be cast,' God having revealed this also to him.

27. 'The fourteenth night' of the storm. 'Adria,' the Adriatic sea.

28. 'Sounded,' with the instrument

called by sailors a sounding-line, to ascertain how deep the sea is. 'Fathom,' a measure of depth employed in measuring the depth of the sea. 'Fifteen fathoms,' shewing that they were drawing near to land, as the water gets more and more shallow near the coast.

30. 'The boat,' fastened on to the ship: which these men let down into the water, and were about to get into it, pretending ('under colour') that they only wished to go round to the forepart of the ship ('the foreship') to cast anchors there also, as well as from the stern; whereas, in fact, they meant to go away altogether, and get safe to the land, leaving the ship to perish.

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the

ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

31. 'Ye cannot be saved,' because they alone knew how to work the ship.

33. 'Nothing,' no regular meal.

34. 'There shall not an hair fall from the head of any of you,' that is, none of them would be the least hurt; God having revealed this to him.

38. 'They lightened the ship' still more by throwing out the wheat which they had, and which they had kept till the last, thinking it might be wanted; but now, being so near the land, they could spare it, and the lighter they could make the ship the better.

39. 'Creek,' a small inlet of the sea. 'A shore,' that is, a shore shelving or sloping gradually into the sea, so that a

ship might run upon it (be 'thrust in'), and remain fast while the crew got out upon the land.

40. 'Committed themselves unto the sea:' that is, they did not attempt to steer, but let the wind drive the ship straight through the sea, as it was in a direction that would take her to the creek just mentioned, which they wished to reach. 'Loosed the rudder bands,' so as not to try to guide the ship by them. 'Hoised,' hoisted, lifted up.

41. 'Two seas,' two contrary currents of the sea, which met and made an eddy or whirlpool there. 'Aground,' on the shelving shore above spoken of.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land :

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a

murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

43. 'Willing to save Paul,' as he had a respect for him from knowing his character. In this way it was that God performed His promise to *give* the men to St. Paul (see ver. 24, and note): the centurion having the command of the ship.

CH. XXVIII. 3. 'A viper,' which had been hidden among the sticks.

4. 'Vengeance,' the vengeance of God, or, as these barbarous people supposed, of some of their false gods. They supposed that such an event as this, being bitten (and so killed)

by a serpent, was a sure sign of the anger of heaven: which we ought *not* to presume, as our Lord teaches about a similar case (see Luke xiii. 2—5, and note).

5. 'Felt no harm:' by a miracle; according to the promise of our Lord to His Apostles before His Ascension (see Mark xvi. 18).

6. 'Said that he was a god:' the ignorant people supposing that none but one of their gods could do a miracle, like those of Lycaonia (see xiv. 11, and note).

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the

chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

11. 'Sign,' the name by which she was known: probably represented, as is often the case in our ships, by figures at the head of the ship; in this instance the heads of the two fabulous heroes of Greece, Castor and Pollux.

12. 'Syracuse,' the chief town in Sicily.

13. 'Fetched a compass,' went round, instead of going straight; on account of the state of the wind.

'Rhegium' and the other places mentioned in the rest of this chapter, were in Italy.

14. 'Brethren,' Christians. 'So,' that is, after the seven days.

15. 'The brethren,' namely, those who were at Rome. 'Appii forum,' in Latin signifies a market place, named after Appius, some Roman of distinction. 'Took courage,' at the sight of the brethren, who would support and comfort him at Rome.

16. 'The guard' of the emperor.

17. See notes on xvi. 20; xxi. 21.

18. 'Cause of death:' see note on Luke xxiii. 22.

19. St. Paul means that the object of his appeal to Cæsar was not to accuse those who had persecuted him, but only to defend himself.

20. See note on xxvi. 6.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

22. 'What thou thinkest,' namely, about Christianity: which these Jews, being ill-informed about it, call merely a 'sect,' or religious party. They did not wish to blame Paul (ver. 21), but they shewed that they were not disposed to believe in the Gospel (as we further see in the succeeding verses), as all they say about it is, that they hear it spoken against 'every where,' that is, by the unbelieving world generally.

25. It seems from this and the

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

following verses, that nearly all these Jews refused to believe (though from ver. 29, it would appear that they had doubts about it); for, speaking generally, St. Paul says that he will leave them and preach to the Gentiles. See note on xviii. 6.

'One word,' one sentence.

26, 27. See notes on Matt. xiii. 13—15.

28. 'Salvation is sent,' that is, the offer of it in the Gospel.

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